The bodie of holy scripture is distinguished into sacred sciences, whereof

One is principall. Theologie is a science of liuing well and blessedly for euer.

Others attendants or handmaids.

I. Ethiques, a doctrine of liuing honestly and ciuilly.

II. Oeconomicks, A doctrine of gouerning a familie well.

III. Politiques, a doctrine of the right administration of a common-weale.

IIII. Ecclesiasticall discipline, a doctrine of well ordering the Church.

V. The Iewes common weale, In as much as it differeth frō Church gouernment.

VI. Prophecie, the doctrine of preaching well.

VII. Academie, the doctrine of gouerning scholes well: especially those of the Prophets.

CHAP. I.

Of the bodie of Scripture *and Theologie.*

THe bodie of Scripture, is a doctrine sufficient to liue well.

It comprehendeth many holy sciences, whereof one is principall, others are handmaids or retainers.

The principall science is *Theologie.*

Theologie, is the science of liuing blessedly for euer. Blessed life consisteth in the knowledge of God. Ioh. 17.3. *This is life eternal, that they know thee to be the only very God, & whom thou hast sent Christ Iesus.* Esa. 53. 11. *By his knowledge shall my righteous seruant (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues, because we know God by looking into our selues.

Theologie hath two parts: the first of God, the second of his workes.

CHAP. II.

Of God, and the nature of God.

THat there is a God, it is euident; 1. by the course of nature. 2. by the nature of the soule of man: 3. by the destinction of things honest and dishonest: 4. by the terrour of conscience: 5. by the regiment of ciuil societies: 6. the order of all causes hauing euer recourse to some former be-

ginneth: 7. the determation of all things to their seuerall ends, 8. the consent of all men well in their wits.

God is Iehouah Elohim. Exod. 6. 2. *And Elohim spake vnto Moyses, and said vnto him, I am Iehouah: and I appeared vnto Abraham, to Isaac, and to Iacob, by the name of God almighty; but by my name* Iehouah *was I not known vnto them.* Exod. 3. 13. *If they say vnto me, What is his Name? What shall I say vnto them? And God answered Moses,* I am that I am: *Also he said, thus shalt thou say vnto the children of Israell,* I am *hath sent me vnto you. And God spake further vnto Moses, thus shalt thou say to the children of Israell,* Iehouah Elohim, &c. *hath sent me vnto you.* In these wordes, the first title of God, declareth his Nature, the second his Persons.

The Nature of God, is his most liuely and most perfect essence.

The perfection of the Nature of God, is his absolute constitution, by the which he is wholly complete within himselfe. Exo. 3. 13. *I am that I am.* Actes. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands,* As though he needed any thing, *seeing he giueth to all life and breath, and all things.*

The perfection of his nature, is either Simplenesse, or the infinitnes thereof.

The Simplenes of his nature is, that by which he is void of all logicall relation. He hath not in him, subiect or adiunct. Ioh. 5. 26. *As the father hath life in himself, so hath he giuen to the Sonne to haue life in himselfe:* Conferred with Ioh. 14. 6. *I am the way, the truth and the life.* 1. Ioh. 1, 7. *But if we walke in light, as He is in* light: Conferred with v. 5. *God is* light, *and in him is no darknes.* Hence it is manifest, that to haue Life, and to be Life, to be in Light, and to be Light, in God are all one. Neither is God subiect to generalitie, or specialitie, whole, or parts: matter, or that which is made of matter: for so there should be in God diuers things, & one more perfect then another. Therfore, whatsoeuer

ſoeuer is in God, is his eſſence, and all that he is, he is by eſſence. The ſaying of *Auguſtin* in his ſixt booke and 4 chap. of the Trinitie, is fit to proue this: *In God*, ſaith he, *to be, and to be iuſt, or mighty, are al one: but in the mind of man, it is not all one to be, and to be mightie or iuſt, for the mind may be deſtitute of theſe vertues, and yet a mind.*

Hence it is manifeſt, that the Nature of God is immutable and ſpirituall.

Gods immutability of nature, is that by which he is void of all compoſition, diuiſion, and change. Iames 1.17. *With God there is no variablenes nor ſhadow of chāging*, Mal. 3,6. *I am the Lord and am not changed*. Where it is ſaid, that *God repenteth, &c.* Gen. 6. 6. the meaning is, that God changeth the action, as men doe that repent: therefore repentance, it ſignifieth not any mutation in God, but in his actions, and ſuch things as are made and changed by him.

Gods nature, is ſpirituall in that it is incorporall, and therefore inuiſible. Ioh. 4.24. *God is a ſpirit*. 2. Cor. 3.17. *The Lord is the ſpirit*. 1. Tim. 1.17. *To the king eternall, immortal, inuiſible, only wiſe God be glory and honour for euer and euer*. Coloſſ. 1.15. *Who is the image of the inuiſible God*.

The infinitnes of God, is two fold, his eternitie, and exceeding greatnes.

Gods eternitie, is that by which he is without beginning, and ending. Pſal. 90.2. *Before the mountains were made, and before thou hadſt formed the earth, and the round world euen from euerlaſting to euerlaſting, thou art our God*. Reue. 1.8. *I am* Alpha & Omega, *that is, the beginning & ending, ſaith the Lord, Which is, which was which is to come*. Gods exceeding greatneſſe, is that by which his incomprehenſible nature is euery where preſent, both within and without the world. Pſal. 145.3. *Great is the Lord, and worthy to be praiſed, and his greatnes is incomprehenſible*. 1. Ki. 8.27. *Is it true indeed that God will dwell on the earth? behold the heauens, and the heauens of heauens are not able to contain thee, how much les is this houſe that I haue built?* Ier. 23.24. *Do not I fil the heauē & earth, ſaith the Lord?* Hēce it is plain. First, that he is only one, & that indiuiſible, not many. Ep. 4.

one Lord, one faith, one baptiſme, one God and Father of all. Deut.4.35. *Vnto thee it was ſhewed, that thou mighteſt know that the Lord he is God, and that there is none but he alone.* 1. Cor.8.4. *We know that an idole is nothing in the world: and that there is none other God but one.* And there can be but one thing infinit in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within al things, and without all things, which is included in nothing, nor excluded from any thing. Becauſe 1.King.8.39. *The Lord ſearcheth all hearts, and vnderſtandeth euery work of the mind.* Pſal.136.1.2. *Thou knowest my ſitting down, and my riſing vp, thou vnderſtandeſt my cogitation a far off.*

CHAP. III.

Of the life of God.

HItherto we haue ſpoken of the perfection of Gods nature. Now followeth the life of God, by which the diuine nature is in perpetuall action, liuing, and mouing in it ſelfe. Pſal.42.2. *My ſoul thirſteth for God, euen for the liuing God, when ſhall I come and appeare before the preſence of God?* Hebr.3.12. *See that there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine nature, is eſpecially in perpetuall operation by three attributes, the which doe manifeſt the operation of God towards his creatures. Theſe are his wiſdome, will, and omnipotencie.

The wiſdome or knowledge of God, is that by the which God doth not by certaine notions abſtracted from the things themſelues, but by his owne eſſence, nor ſucceſſiuely and by diſcourſe of reaſon, but by one eternall and immutable act of vnderſtanding, diſtinctly and perfectly know himſelf, and al other things, though infinit, whether they haue ben or not. Math.11.27. *No man knoweth the ſon but the Father, nor the Father but the ſon, and he to whom the Son will reueale him.* Hebr.4.31. *There is nothing created,*

which is not manifeſt in his ſight: but all things are naked and open to his eies, with whom we haue to do. Pſal. 147.5. *His wiſdome is infinit.*

Gods wiſdome hath theſe parts, His foreknowledge, and his counſell.

The foreknowledge of God, is that by which he moſt aſſuredly foreſeeth all things that are to come. Act. 2.23. *Him haue ye taken by the hands of the wicked, being deliuered by the determinate counſell and foreknowledge of God, & haue crucified and ſlain.* Rom. 8. *Thoſe which he knew before, be alſo predeſtinate to be made like to the image of his ſonne.* This is not properly ſpoken of God, but by reaſon of mẽ, to whom things are paſt, or to come.

The counſel of God, is that by the which he doth moſt ſtraightly perceiue the beſt reaſon of all things that are. Pro. 8.14. *I haue counſell and wiſdome, I am vnderſtanding, and I haue ſtrength.*

The will of God, is that by the which he both moſt freely, and iuſtly with one act willeth al things. Rom. 9.18. *He hath mercy on whom he wil, and whom he wil he hardeneth* Epeh. 1.5. *Who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.* Iam. 4.15. *For that which you ſhould ſay, if the Lord will, we will liue and doe this or that.*

God willeth that which is good, by approouing it, that which is euil, in as much as it is euil, by diſallowing and forſaking it. And yet he voluntarily doth permit euil: becauſe it is good that there ſhould be euil. Act. 14.16. *Who in time paſt ſuffered all the Gentiles to walke in their own waies.* Pſal. 81.12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their own counſels.*

The will of God, by reaſon of diuers obiects, hath diuers names, & is either called Loue and Hatred, or Grace and Iuſtice.

The loue of God, is that, by which God approueth firſt himſelfe, and then all his creatures without their deſert, & in them doth take delight. 1. Ioh. 4.16. *God is loue, and who ſo remaineth in loue, remaineth in God, and God in him.* Ioh. 3.

16. *So God loued the world, that he gaue his onely begotten sonne, &c.* Rom.5,8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

The hatred of God, is that by the which hee disliketh and detesteth his creature offending, for his fault. 1.Cor.10.5. *But many of them the Lord misliked, for they perished in the wildernesse.* Psal.5,5. *Thou hatest all the workers of iniquitie.* Psal.44,8. *Thou hast loued iustice and hated iniquitie.*

The grace of God, is that by which hee freely declareth his fauour to his creatures. Rom. 11,6. *If it be of grace, it is no more of workes: otherwise grace is not grace, but if it be of workes, it is no more grace.* Titus 2.11. *The sauing grace of God shined to all men, teaching vs to denie impietie, &c.*

The grace of God, is either his Goodnesse, or his Mercie.

The Goodnesse of God, is that by which he being in himselfe absolutely good, doth freely exercise his liberalitie vpon his creatures. Mat.19,17. *Why callest thou me good, there is none good but one, euē God.* Mat.5,45. *He maketh his sunne to shine vpon the good and bad, and he raineth vpon the iust and vniust.*

Gods Mercie, is that by which he freely assisteth all his creatures in their miseries. Esai.30,18. *Yet will the Lord wait, that he may haue mercie vpon you.* Lamen.3,22. *It is the Lords mercies, that we are not consumed, because his compassions faile not.* Exod.33,19. *I take pitie on whom I take pitie and am mercifull on whom I am mercifull.*

Gods Iustice, is that by which he in all things willeth that which is iust. Psal.10. *The iust Lord loueth iustice.* Psal. 5,4, *For thou art not a God that loueth wickednesse.*

Gods Iustice, is in word and deed.

Iustice in word, is that truth by which he constantly, and indeed willeth that which he hath said. Rom.3,4. *Let God be true, and euerie man a liar.* Matt.24,35. *Heauen and earth shall passe away, but my word shall not passe away.* Hence it is, that God is iust in keeping his promise, 1.Ioh.1,9. *If we confesse*

confeſſe our ſinnes, God is faithful and iuſt to forgiue our ſinnes. 2. Tim. 4, 8. *Henceforth is laid vp for me the crown of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day.*

Iuſtice in deed, is that by which he either diſpoſeth or rewardeth.

Gods diſpoſing Iuſtice, is that by which he, as a moſt free Lord, ordereth rightly all things in his actions. Pſa. 145 17. *The Lord is righteous in all his waies.*

Gods rewarding Iuſtice, is that by which he rendreth to his creature according to his worke. 2. Theſ. 1, 6. *It is iuſtice with God, to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with vs.* 1. Pet. 1, 17. *Therefore if you call him Father, which without reſpect of perſon iudgeth according to euerie worke, paſſe the time of your dwelling here in feare:* Iere. 51, 56. *The Lord that recompenſeth ſhall ſurely recompence.*

The Iuſtice of God, is either his Gentleneſſe, or Anger.

Gods Gentleneſſe, is that by which he freely beſtoweth vpon his creature a reward. 2. Theſſ. 1, 5. *VVhich is a token of the righteous iudgement of God, that ye may be counted worthie the kingdome of God, for the which ye alſo ſuffer.* Matth. 10, 41, 42. *He that receiueth a Prophet in the name of a Prophet, ſhall haue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man. And whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cup of cold water onely, in the name of a Diſciple, verily I ſay vnto you, he ſhall not looſe his reward.*

Gods Anger, is that by which he puniſheth the tranſgreſſion of his creature. Rom. 1, 18. *For the wrath of God is reuealed from heauen againſt all vngodlineſſe, and vnrighteouſneſſe of men, which withhold the truth in vnrighteouſneſſe.* Ioh. 3, 36. *He that obeieth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

Thus much concerning the will of God. Now followeth his omnipotencie.

Gods omnipotencie, is that by which hee is moſt

able

able to performe euery worke. Math. 19.29. *With men this is impossible, with God all things are possible.*

Some things notwithstanding are here to be excepted. First, those things whose action argueth an impotencie, as to lie, to denie his word. Titus 1.2. *Which God, that cannot lie, hath promised.* 1. Tim. 2.13. *He cannot denie himselfe.* Secondly, such things as are contrarie to the Nature of God, as to destroy himselfe, and not to beget his son from eternitie. Thirdly, such things as imply contradiction. For God cannot make a truth false, or that which is, when it is not, to be.

Gods power, may be destinguished into an absolute, and actuall power.

Gods absolute power, is that by which he can do more then he either doth, or will doe. Math. 3.9. *I say vnto you, God is able of these stones to raise vp children to Abraham.* Philip. 3.21. *According to the working, whereby he is able to subdue euen all things vnto himselfe.*

Gods actuall power, is that by which he causeth all things to be, which he freely will. Psal. 135.6. *All things which God will, those he doth in heauen and in earth, and in all depths.*

CHAP. V.

Of gods glorie, and blessednesse.

OVt of the former attributes, by which the true Iehouah is distinguished from a fained God, & from idols, arise the glorie of God, and his blessednesse.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy diuine Nature. Heb. 1.3. *Who being the brightnesse of his glorie, and the ingraued forme of his person, &c.* Dan. 3. *Thou art onely God, and glorious vpon the earth.*

By this we see, that God onely can know himselfe perfectly. Ioh. 6.46. *Not that any man hath seene the Father, saue he which is of God, he hath seen the Father.* 1. Tim. 6.16.

Who

Who only hath immortalitie, and dwelleth in the light, that none can attaine vnto, whom neuer man saw, neither can see. Exod.33.18. *Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glorie: partly more obscure, partly more apparant.

The more obscure manifestation, is the vision of Gods maiestie in this life by the eies of the mind, through the helpe of things perceiued by the outward sences. Esay.6.1. *I saw the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the temple.* Exod.33.22. *And while my glory passeth by, I will put thee in a cleft of the rock, and will couer thee with mine hand whiles I passe by: after I wil take away mine hand, & thou shalt see my backeparts, but my face shall not be seen.* 1.Cor.13.12. *Now we see, as through a glasse, darkely.*

The more apparant manifestation of God, is the contemplation of him in heauen face to face. 1.Cor.13.12. *But then shall we see face to face.* Dan.7.9,10. *I beheld till the thrones were set vp, and the antient of daies did sit, whose garment was white as snow, &c.* Math.19.16.

Gods blessednes, is that by which God is in himselfe, and of himselfe all sufficient. Gen.17.1. *I am God all sufficient, walke before me, and be thou vpright.* Col.2.9. *For in him dwelleth all the fulnesse of the Godhead bodily.* 1.Tim.6.5. *Which in due time he shall shew, that is blessed and prince only, &c.*

CHAP. V.

Concerning the persons of the Godhead.

THe persons are they, which subsisting in one Godhead are distinguished by incōmunicable properties. 1.Ioh.5.7. *There are three that beare record en heauē, the Father, the Word and the holy Ghost, and these three are one.* Gen,19,24. *Then Iehouah rained vpon Sodom and vpon Gomorah, brimstone, and fire from Iehouah in heauen.* Iohn.1.1. *In the*

beginning was the VVord, and the VVord was with God, and that VVord was God.

They therefore are coequall, and are distinguished not by degree, but by order.

The constitution of a person is, when as a personall proprietie, or the proper maner of subsisting is adioined to the Deitie, or one diuine Nature.

Distinction of persons, is that, which albeit euery person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the holy Ghost is not the Father or the Sonne, but the holy Ghost alone, neither can they be diuided, by reason of the infinitnes of their most simple essence, which is all one in number, and the same in the Father, the same in the Son, the same in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

The communion of the persons, or rather vnion, is that by which each one is in the rest, and with the rest, by reason of the vnitie of the Godhead, and therfore euery each one doth possesse loue, and glorifie another, and worke the same thing. Ioh. 14.10. *Beleeuest thou not that I am in the Father, and the Father is in me? the words that I speake vnto you, I speake not of my selfe, but the Father that dwelleth in me, he doth the workes,* Prouerbs. 8,22. *The Lord hath possessed me in the beginning of his way, I was before the workes of old.* and v. 30. *Then was I with him as a nourisher, and I was daily his delight, reioicing alway before him.* Ioh. 1 1. *In the beginning was the VVord, and the VVord was with God, and that VVord was God.* and chap. 5.19. *The son can do nothing of himselfe, saue that he seeth the Father doe: for whatsoeuer things he doth, the same doth the son also.*

There be three persons: the Father the Son, and the holy Ghost. Mat. 3.16.17. *And Iesus when he was babtized, came straight out of the water, and lo, the heauens were opened vnto him, and Iohn saw the Spirit of God, descending like a doue, and lighting vpon him, And lo a voice came from heauen, saying, This is my welbeloued Sonne, in whom I am well pleased.*

The

The Father, is a perſon without beginning, who from al eternitie begat the ſon. Hebr. 1.3. *Who being the brightnes of the glorie, and the ingraued forme of his perſon.* Pſal. 2.7. *Thou art my Son, this day haue I begotten thee.*

In the generation of the Sonne, theſe properties muſt be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth doth communicate with him that is begotten, not ſome one part, but his whole eſſence. III. The Father begot the ſon not out of himſelfe, but within in himſelfe.

The incommunicable propertie of the Father, is to be vnbegotten, to be a Father, and to beget. He is the beginning factions, becauſe he beginneth euery action of himſelf, effecting it by the Son and the holy Ghoſt. 1. Cor. 8.6. *Yet vnto vs, there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Ieſus Chriſt, by whom are all thinges, and we by him.* Rom. 11, 36. *For of him, and through him, and for him, are all things.*

The other two perſons haue the Godhead, or the whole diuine eſſence, of the Father, by communication, namely the Son and the Holy Ghoſt.

The Son is the ſecond perſon, begotten of the father, from all eternitie. Hebr. 1.5. *For vnto which of the Angels ſaid he at any time, Thou art my ſonne, this day begate I thee.* Col. 1.15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Iohn 1.14. *And we ſaw the glorie thereof, as the glorie of the begotten Son of the father.* Rom. 8.32. *He who ſpared not his owne ſon.*

For this cauſe he is ſaid to be ſent from the Father. Ioh. 8.42. *I proceeded foorth and came from God, neither came I of my ſelfe, but he ſent me.* This ſending taketh not away the equalitie of eſſence and power, but declareth the order of the perſons. Ioh. 5.18. *Therefore the Iews ſought the more to kill him, not only becauſe he had broken the Sabbath: but ſaid alſo that God was his father, and made himſelfe equall with God.* Philip. 2.6. *Who being in the forme of God, thought it no robberie to be equall with God.*

Although the sonne be begotten of his Father, yet neuertheleſſe he is of and by himſelfe very God: for he muſt be conſidered either according to his eſſence, or according to his filiation or ſonſhip. In regard of his eſſence, he is (αὐτόθεος) 1. of and by himſelfe very God: for the Deitie which is common to all the three perſons, is not begotten. But as he is a perſon, and the Sonne of the father, he is not of himſelfe, but from another: for he is the eternall ſon of his father. And thus he is truly ſaid to be *very God of very God.*

For this cauſe alſo he is *the VVORD of the Father*, not a vaniſhing but an eſſentiall word; becauſe as a word is, as it were, begotten of the mind, ſo is the ſon begotten of the father, and alſo, becauſe he bringeth glad tidings from the boſome of his father. *Nazian.* in his oration of the ſon. *Baſill* in his preface before *Iohns* Goſpell.

The propertie of the Sonne, is to be begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghoſt. 1. Cor. 8. 6. *Our Lord Ieſus Chriſt, by whom are all thinges, and wee by him.* Iohn 5. 19. *VVhatſoeuer thinges he doth, the ſame doth the Sonne alſo.*

The holy Ghoſt, is the third perſon, proceeding from the father and the ſon Iohn. 15. 26. *But when the comforter ſhall come, whom I will ſend vnto you from the Father, euen the ſpirit of truth, which proceedeth of the Father, he ſhall teſtifie of me.* Rom. 8, 9. *But ye are not in the fleſh, but in the ſpirit, ſeeing the Spirit of God dwelleth in you. But if there be any that hath not the Spirit of Chriſt, he is not his.* Ioh. 16. 13, 14. *But when the ſpirit of truth ſhal come, he ſhall conduct you into al truth, for he ſhall not ſpeake of himſelfe, but whatſoeuer he heareth he ſhall ſpeake, and ſhall declare vnto you ſuch things as are to come. He ſhall glorifie me, for he ſhall receiue of mine, and ſhew it vnto you.*

What may be the eſſentiall difference betwixt proceeding, and begetting, neither the ſcriptures determine, nor the Church knoweth.

The

The incommunicable propertie of the holy Ghoſt, is to proceed.

His proper maner of working, is to finiſh an action, effecting it, as from the Father and the Sonne.

And albeit the Father and the Sonne are two diſtinct perſons, yet are they both but one beginning of the holie Ghoſt.

CHAP. VI.

Of Gods works, and his decree.

THus farre concerning the firſt part of Theologie: the ſecond followeth, of the works of God.

The works of God, are all thoſe, which he doth out of himſelfe, that is, out of his diuine eſſence.

Theſe are common to the Trinitie, alwaies reſerued the peculiar maner of working to euerie perſon.

The end of all theſe, is the manifeſtation of the glorie of God. Rom. 11, 36. *For him are all things, to him be glorie for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God himſelfe, hath neceſſarily, and yet freely, from all eternitie determined al things. Epheſ. 1, 11. *In whom alſo we are choſen when we were predeſtinate, according to the purpoſe of him, which maketh all things after the counſell of his owne will.* and verſe 4. *As he hath choſen vs in him before the foundation of the world.* Mat 10, 29. *Are not two Sparrowes ſold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9, 21 *Hath not the potter power on the clay, to make of the ſame lump one veſſell to diſhonour, and another to honour.*

Therefore the Lord, according to his good pleaſure, hath moſt certenly decreed euery both thing and action, whether paſt, preſent, or to come, together with their circumſtances of place, time, meanes, and end.

Yea, he hath moſt iuſtly decreed the wicked workes of the wicked. For if it had not ſo pleaſed him, they had ne-

uer beene at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely euill. 1. Pet. 3,17 *For it is better (if the will of God be so) that ye suffer for well doing, than for euill doing.*

The thing which in the one nature is euill: in Gods eternall counsell comes in the place of a good thing; in that it is some occasion and way to manifest the glorie of God in his iustice, and his mercie.

God his foreknowledge, is conioyned with his decree; and indeed is in nature before it: yet not in regard of God, but vs; because knowledge goeth before the will, and the effecting of a worke. For we do nothing, but those things that we haue before willed, neither doe we will any thing which we know not before.

God his foreknowledge in it selfe, is not a cause why things are, but as it is conioyned with his decree. For things do not therefore come to passe, because that God did foreknow them; but because he decreed and willed them: therefore they come to passe.

The execution of Gods decree, is that by which all things in their time are accomplished which were foreknowne, or decreed, & that euen as they were foreknowne and decreed.

The same decree of God, is the first and principall working cause of all things, which also is in order, and time, before all other causes. For with Gods decree is alwaies his will annexed, by the which he can willingly effect that he hath decreed. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods will is conioined an effectuall power, by which the Lord can bring to passe, whatsoeuer he hath freely decreed.

This first and principall cause, howbeit in it selfe it bee necessarie, yet it doth not take away freedome of will in election, or the nature and propertie of second causes, but onely brings them into a certaine order, that is, it directeth them the determinate end: whereupon the effects and

euents

euents of things are contingent or neceſſarie, as the nature of the ſecond cauſe is. So Chriſt according to his Fathers decree died neceſſarily. Act. 17,3. But yet willingly, Mat. 25,39. And if we reſpect the temperature of Chriſts body, he might haue prolonged his life; and therefore in this reſpect may be ſaid to haue died contingently.

The execution of Gods decree, hath two branches, his operation, and his operatiue permiſsion.

Gods operation, is his effectuall producing of all good things, which either haue beeing or moouing, or which are done.

Gods operatiue permiſsion, is that, by which he onelie permitteth one and the ſame worke to be done of others, as it is euill; but as it is good, he effectually worketh the ſame, Gen. 50,20. *You indeed had purpoſed euill againſt me, but God hath decreed that for good, that he might, as he hath done this day, preſerue his people aliue.* and Gen. 45,7. *God hath ſent me before you to preſerue your poſteritie in this land.* Eſay 10,5,6,7. *VVoe vnto Aſſhur, the rod of my wrath, and the ſtaffe in their hands is mine indignation. I will ſend him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath, to take the ſpoile, and to take the pray, and to tread them vnder feet like the mire in the ſtreet. But he thinketh not ſo, neither doth his heart eſteeme it ſo: but he imagineth to deſtroy, and to cut off not a few nations.*

God permitteth euill, by a certain voluntarie permiſsion, in that he forſaketh the ſecond cauſe in working euill. And he forſaketh his creature, either by detracting the grace it had, or not beſtowing that which it wanteth. Rom. 1,26. *For this cauſe God gaue them vp vnto vile affections.* 2. Tim. 2, 25, 26. *Inſtructing them with meekeneſſe that are contrarie minded, proouing if God at any time will giue them repentance, that they may know the truth, and that they may come to amendment out of the ſnare of the diuell, which are taken of him at his will.*

Neither muſt we thinke God vniuſt, who is indebted to none. Rom. 9,15. *I will haue mercie on him, to whom I will ſhewe mercie.* Yea, it is in Gods pleaſure to beſtow how

much

much grace, and vpon whom he wil. Mat.20.15. *Is it not lawfull for me to do as I will with mine owne?*

That which is euill, hath ſome reſpect of goodnes with God: firſt, in that it is the puniſhment of ſinne: and puniſhment is counted a morall good, in that, it is the part of a iuſt Iudge to puniſh ſinne. Secondly, as it is a meere action or act. Thirdly, as it is a chaſticement, a triall of ones faith, martyrdom, propitiation for ſinne, as the death and paſsion of Chriſt. Act.2,23.& 4,24. And if we obſerue theſe caueats. God is not onely a bare permiſsiue agent in an euill worke, but a powerfull effectour of the ſame, yet ſo, as he neither inſtilleth an aberratiō into the action, nor yet ſupporteth or intendeth the ſame, but that he moſt freely ſuffereth euill, and beſt diſpoſeth of it to his owne glorie. The like we may ſee in this ſimilitude: Let a man ſpurre forward a lame horſe; In that he moueth forward, the rider is the cauſe; but that he halteth, he himſelfe is the cauſe. And againe, we ſee the Sunne beames gathering themſelues into a ſunne glaſſe, they burne ſuch things as they light vpon: now, that they burne, the cauſe is not in the ſunne; but in the glaſſe. The like may be ſaid of Gods action in an euill ſubiect.

CHAP. VII.

Of Predeſtination and Creation.

GOds decree, in as much as it concerneth man, is called Predeſtination: which is the decree of God, by the which he hath ordained all men to a certaine and euerlaſting eſtate: that is, either to ſaluation or condemnation, for his owne glorie. 1. Theſ.5,9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Criſt.* Rom.9,13. *As it is written, I haue loued Iacob, and hated Eſau.* And ver.22. *What and if God would, to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction, and that he might declare the riches of his glorie vpon the veſſels of mercie, which he hath prepared vnto glorie.*

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The meanes of accompliſhing Gods predeſtination, are twofold:

The creation, and the fall.

The creation, is that by which God made all things, verie good, of nothing, that is, of no matter which was before the creation, Gen. 1, 1. *In the beginning God created the heauen, &c.* to the end of the chapter.

Gods maner of creating, as alſo of gouerning, is ſuch, as that by his word alone, he, without any inſtrumēts, means, aſsiſtants, or motion, produced all ſorts of things. For to wil any thing with God, is both to be able, and to performe it. Heb. 11, 3. *By faith we vnderſtand, that the world was ordained by the word of God, ſo that the things which we ſee, are not made of things which did appeare.* Pſal. 148, 5. *Let them praiſe the name of the Lord, for he commanded and they were created.*

The goodneſſe of the creature, is a kind of excellencie, by which it was void of all ſinne, that is, free from puniſhment and tranſgreſsion.

The creation is of the world, or the inhabitants in the world.

The world, is a moſt beautifull pallace, framed out of a deformed ſubſtance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are threefold: the firſt is the aire, the ſecond the skie, the third an inuiſible and incorporall eſſence, created to be the ſeate of all the Bleſſed, both men, & angels. This third heauē is called Paradiſe. 2. Cor. 14, 4.

The inhabitours of the world, are reaſonable creatures, made according to Gods owne image: they are either angels or men. Gen. 1, 26. *Furthermore, God ſaid, Let vs make man in our owne image, according to our likeneſſe.* Iob. 1, 6. *When the children of God came and ſtood before the Lord, Satan came alſo among them.*

The image of God, is the integritie of the reaſonable creature, reſembling God in holineſſe. Ephe. 4, 24. *And put on the new man which after God is created in righteouſneſſe and true holineſſe.*

CHAP. VIII.

Of Angels.

THe Angels each of them being created in the beginning, were ſetled in an vpright eſtate. In whom theſe things are to be noted. Firſt their nature. Angels are ſpirituall and incorporall eſſences, Heb. 2. 16. *For he in no ſort tooke the Angels, but he tooke the ſeede of Abraham.* Heb. 1. 7. *And of the Angels, he ſaith, he maketh the ſpirits his meſſengers, and his miniſters a flame of fire.*

Secondly, their qualities. Firſt, they are wiſe, 2. Sam. 14. 18. *My Lord the king is euen as an Angell of God in hearing good and bad.* 2. They are of great might, 2. Theſ. 1. 7. *When the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels.* 2. Sam. 24. *Dauid ſaw the Angell that ſmote the people.* 2. King. 19. 35. *The ſame night the Angell of the Lord went out and ſmote in the campe of Aſſhur, an hundred, foureſcore, and fiue thouſand.* 3. They are ſwift, and of great agilitie. Eſay. 6. 6. *Then flew one of the Seraphins vnto me with an hote cole in his hand.* Dan. 9, 21. *The man Gabriel whom I had ſeene before in a viſion, came flying and touched me.* This is the reaſon why the Cherubins in the Tabernacle were painted with wings.

Thirdly, they are innumerable, Gen 3. 2. *Now Iacob went forth on his iourney, and the Angell of God met him.* Dan. 7. 10. *Thouſand thouſands miniſtred vnto him, and ten thouſand thouſands ſtoode before him.* Math. 26. 35. *Thinkeſt thou, I cannot pray to my Father, and he will giue me mo than twelue legions of Angels?* Heb. 12. 22. *To the companie of innumerable Angels.*

Fourthly, they are in the higheſt heauen, where they euer attend vpon God, and haue ſocietie with him. Mark. 18. 10. *In heauen there Angels alwaies behold the face of my Father which is in heauen.* Pſal. 68. 17. *The charets of God are twentie thouſand thouſand Angels, and the Lord is among them.* Mark. 12. 25. *But are as Angels in heauen.*

Fiftly,

Fiſtly, their degree, That there are degrees of Angels, it is moſt plaine. Coloſ. 1. 16. *By him were all things created, which are in heauen and in earth, things viſible and inuiſible: whether they be thrones or dominions, or principalities, or powers.* Rom. 8. 38. *Neither Angels, nor principalities, nor powers, &c.* 1. Theſ. 4. 16. *The Lord ſhall diſcend with the voice of the Archangell, and with the trumpet of God.* But it is not for vs to ſearch, who, or how many be of each order, neither ought we curiouſly to enquire how they are diſtinguiſhed, whether in eſſence, or qualities. Col. 2. 18. *Let no man at his pleaſure beare rule ouer you by humbleneſſe of mind, and worſhipping of Angels, aduancing himſelf in thoſe things which he neuer ſaw.*

Sixtly, their office. Their office is partly to magnifie God, and partly to performe his commaundements. Pſal. 103, verſe 20, 21. *Praiſe the Lord, ye his Angels that excell in ſtrength, that do his commaundement in obeying the voice of his word. Praiſe the Lord, all ye his hoſtes, ye his ſeruants that do his pleaſure.*

Seuenthly, the eſtabliſhing of ſome Angels in their integritie, in which they were created.

CHAP. IX.

Of Man, and the eſtate of innocencie.

MAn, after he was created of God, was eſtabliſhed in an excellent eſtate of innocencie. In this eſtate ſeuen things are chiefly to be regarded.

I. The place. The garden of Heden, that moſt pleaſant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integritie of mans nature. Which was, Ephe. 4. 24. *Created in righteouſneſſe and true holineſſe.* This integritie hath two parts.

The firſt is wiſedome, which is true and perfect knowledge of God, and of his will, in as much as it is to bee performed of man, yea, and of the counſell of God in al his

creatures. Col. 3, 10. *And haue put on the new man, which is renued in knowledge, after the image of him that created him.* Gen. 2, 19. *VVhē the Lord God had formed on the earth euery beaſt of the field, & euery foule of the heauen, he brought them vnto the man, to ſee how he would call them: for howſoeuer the man called the liuing creature, ſo was the name thereof.*

The ſecond is Iuſtice, which is a conformitie of the will, affections, and powers of the bodie to the will of God.

III. Mans dignitie, conſiſting of foure parts. Firſt, his communion with God, by which as God reioiced in his own image, ſo likewiſe man was incenſed to loue God: this is apparant by Gods familiar conference with Adam. Gen. 1, 29. *And God ſaid, Behold I haue giuen vnto you euery herb bearing ſeed, &c. that ſhall be to you for meate.* Secondly, his dominion ouer all the creatures of the earth, Gene. 2, 19. Pſal. 8, 6. *Thou haſt made him lord ouer the workes of thine hands, and haſt ſet all things vnder his feete, &c.* Thirdly, the decencie, and dignitie of the bodie, in which though naked, as nothing was vnſeemely, ſo was there in it imprinted a princelie maieſtie. Pſa. 8, 5. *Thou haſt made him little lower than God, and crowned him with glorie and worſhip.* Geneſ. 2, 25. *They were both naked, and neither aſhamed.* 1. Corin. 12, 22. *Vpon thoſe members of the bodie, which we thinke moſt vnhoneſt, put we more honeſtie on, and our vncomely partes haue more comelineſſe on.* Fourthly, labour of the bodie without paine or griefe. Ge. 3, 17, 19. *Becauſe thou haſt obeyed the voyce of thy wife, &c. curſed is the earth for thy ſake, in ſorrow ſhalt thou eat of it all the daies of thy life, &c.*

IIII. Subiection to God, whereby man was bound to performe obedience to the commaundements of God: which were two. The one was concerning the two trees: the other, the obſeruation of the Sabboth.

Gods commandement concerning the trees, was ordained to make examination, and triall of mans obedience. It conſiſteth of two partes: the firſt, is the giuing of the tree of life, that as a ſigne, it might confirme to man his perpetual abode in the garden of Heden, if ſtill he perſiſted in

his

his obedience. Reu. 2.7. *To him that ouercommeth, will I giue to eat of the tree of life, which is in the middeſt of Paradiſe of God.* Pro. 3.18. *She is a tree of life to them which lay hold on her, and bleſſed is hee that retaineth her.* The ſecond, is the prohibition to eat of the tree of the knowledge of good and euill, together with a commination of temporall and eternall death, after the tranſgreſſion of this commandement. Gen. 2.17. *Of the tree of the knowledge of good and euill, thou ſhalt not eat of it, for in the day that thou eateſt thereof, thou ſhalt die the death.* This was a ſigne of death, and had its name of the euent, becauſe the obſeruation therof would haue brought perpetuall happines, as the violation gaue experience of euil, that is, of all miſerie, namely of puniſhment, and of guiltines of ſin.

Gods commandement concerning the obſeruation of the Sabboth, is that, by which God ordained the ſanctification of the Sabbath. Geneſis, 2.3. *God bleſſed the ſeuenth day, and ſanctified it.*

V. His calling, which is his ſeruice of God, in the obſeruation of his commandements, and the dreſſing of the garden of Heden. Pro. *God made all things for himſelfe.* Gen. 2. 15. *He placed him in the garden of Heden, to dreſſe and keepe it.*

VI. His diet was the hearbs of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen. 1.29. *And God ſaid, Behold, I haue giuen vnto you euery hearbe bearing ſeed, which is vpon all the earth, and euery tree, wherin is the fruit of a tree bearing ſeed, that ſhal be to you for meat.* and c. 3.17. *But of the tree of knowledge of good and euill thou ſhalt not eat.*

VII. His free choice, both to will, and performe the commandement concerning the two trees, & alſo to neglect and violate the ſame. Whereby we ſee that our firſt parents were indeed created perfect, but mutable, for ſo it pleaſed God to prepare a way to the execution of his decree.

CHAP. X.

Of sinne and the fall of Angels.

THe fall, is a reuolting of the reasonable creature from obedience, to sinne.

Sinne, is the corruption, or rather depriuation of the first integritie. More plainly, it is a falling or turning from God, binding the offendor by the course of Gods iustice, to vndergoe the punishment.

Here a doubt may be mooued, whether sinne be a thing existing, or not. The answere is this: Of things which are, some are positiue, other priuatiue. Things positiue, are all substances together with those their properties, effects, inclinations, and affections, which the Lord hath created and imprinted in their natures. That thing is called priuatiue which graunteth or presupposeth the absence of some such thing, as ought to be in a thing. Such a thing is sin, the which properly and of it selfe is not any thing created, and existing; but rather the absence of that good which ought to be in the creature.

Sin hath two parts: A defect, or impotency; & is a confusiō or disturbāce of al the powers & actiōs of the creature.

Impotencie is nothing else, but the very want or losse of that good, which God hath engraffed in the nature of his creature.

The fall was effected on this maner. First, God created his reasonable creatures good indeed, but withall chāgeable, as wee haue shewed before. For to bee vnchangeably good, is proper to God alone. Secondly, God tried their obedience in those things about which they were conuersant. Deut. 13. 13. *Thou shalt not hearken to the words of the prophet, or vnto that dreamer of dreams: for the Lord your God proueth you, to know whether you loue the Lord your God, with all your heart and with all your soule.* Thirdly, in this triall God doth not assist them with new grace to stand, but for iust causes forsaketh them. Lastly, after God hath forsaken them, and left them to themselues, they fall quite from God: no otherwise, then when a man staying vp

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a ſtaffe from the ground, it ſtandeth vpright, but if he neuer ſo little withdraw his hand, it falleth of it ſelfe.

The fall, is of men, and Angels.

The fall of Angels, is that, by which the vnderſtanding pointing at a more excellent eſtate, and of it owne accord approuing the ſame, together with the will making eſpeciall choice thereof, they, albeit they might freely by their integritie, haue choſen the contrarie, were the ſole inſtruments of their fall from God. 2. Pet. 2. 4. *If God ſpared not the Angels which ſinned, but caſt them down into hell, and deliuered them into chains of darkenes, to be kept vnto damnation. &c.* Iude. 6. *The Angels which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chains, &c.* Ioh. 8. 44. *He was a murtherer from the beginning and continued not in the truth: for there is no truth in him.*

In the fal of angels, conſider: Firſt, their corruption, ariſing from their fal, which is the deprauatiō of their nature; and is either that fearful malice and hatred, by which they ſet thēſelues againſt God; or their inſatiable deſire to deſtroy mākind; to the effecting wherof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *He that cōmitteth ſin, is of the deuil, becauſe the deuil ſinned from the beginning. For this cauſe was the Sonne of God reuealed, to diſſolue the workes of the deuil.* 1. Pet. 5. 8. *Your aduerſarie the deuill goeth about like a roaring lion, ſeeking whom he may deuour.* Eph. 6. 12. *You ſtriue not againſt fleſh and bloud, but againſt principalities and powers, & worldly gouernours, the princes of darkeneſſe of this world, againſt ſpiritual wickedneſſes, which are in ſupercelestial things.*

II. Their degree, & diuerſity: for of theſe angels, one is chief, & the reſt attēdants. The chief is Belzebub, prince of the reſt of the diuels & the world, far aboue them al in malice. Matth. 25. 41. *Away from me ye curſed, into euerlaſting fire, prepared for the deuil and his angels.* 2. Cor. 4. 4. *Whoſe minds the God of this world hath blinded.* Reuel. 12. 7. *And there was war in heauen, Michael, and his Angels fought with the dragon, and the Dragon and his Angels fought.*

Miniſtring angels, are ſuch as wait vpon the deuil, in accompliſhing his wickednes.

III. Their

III. Their punishment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude ver. 6. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chains of darknes, to be kept vnto damnation.* This he did, first, to admonish men, what great punishment they deserued. Secondly to shew, that grieuous sinnes must more grieuously be punished.

The fall of Angels was the more greeuous, because both their nature was more able to resist, and the diuel was the first founder of sinne.

Their punishment is easier, or more grieuous.

Their easier punishment is double. The first is, their deiection from heauen, 2. Pet. 2. 4. *God cast the angels that sinned into hell.* The second is, the abridging and limitation of their power, Iob. 1. 12. *The Lord said vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grieuous paine, is that torment in the deepe, which is endlesse and infinit, in time and measure. Lu. 8. 31. *And they besought him that he would not commaund them to go downe into the deepe.*

CHAP. XI.

Of mans fall and disobedience.

ADams fall, was his willing reuolting to disobedience by eating the forbidden fruit. In Adams fall, we may note the manner, greatnes, and fruit of it.

I. The maner of Adams fall, was on this sort. First, the diuell, hauing immediatly before fallen himselfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruit was vncertaine, and that God was not true in his word vnto them. Secondly, by this his legerdemain, he blinded the eies of their vnderstanding. Thirdly, being thus blinded, they begin to distrust God, & to doubt of Gods fauour. Fourthly, they thus doubting,

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are mooued to behold the forbidden fruit. Fiftly, they no ſooner ſee the beautie thereof, but they deſire it. Sixtly, that they may ſatisfie their deſire, they eat of the fruit, which by the hands of the woman, was taken from the tree: by which act they become vtterly diſloiall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without conſtraint, they willingly fall from their integritie, God vpon iuſt cauſes leauing them to themſelues, and freely ſuffering them to fall. For we muſt not thinke, that mans fall was either by chaunce, or God not knowing it, or barely winking at it, or by his bare permiſſion, or againſt his will: but rather miraculouſly, not without the will of God, but yet without all approbation of it.

II. The greatnes of this tranſgreſſion muſt be eſteemed, not by the externall obiect, or the baſeneſſe of an apple, but by the offence it containeth againſt Gods maieſtie. This offence appeareth, by many treſpaſſes committed in that action. The firſt, is doubting of Gods word. 2. Want of faith: For they beleeue not Gods threatning, (*In the day ye eat thereof, you ſhall die the death.*) But being bewitched with the deuils promiſe, (*ye ſhall be like gods*) they ceaſe to feare Gods puniſhment, and are inflamed with a deſire of greater dignitie. 3. Their curioſitie, in forſaking Gods word, and ſeeking other wiſdome. 4. Their pride, in ſeeking to magnifie themſelues, and to become like God. 5. Contempt of God, in tranſgreſſing his commandments againſt their owne conſcience. 6. In that they preferre the deuill before God. 7. Ingratitude, who, in as much as in them lieth, expel Gods ſpirit dwelling in them, and deſpiſe that bleſſed vnion. 8. They murther both themſelues and their progenie.

III. The fruit or effects. Out of this corrupt eſtate of our firſt parents, aroſe the eſtate of infidelitie or vnbeleef, wherby God hath included all men vnder ſinne, that he might manifeſt his mercie in the ſaluation of ſome, and his iuſtice in condemnation of others. Rom. 11. 32. *God hath*

ſhut vp all men in vnbeleefe, that he might haue mertie on all. Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.*

In this eſtate, we muſt conſider ſinne, and the puniſhment of ſinne. Sin is threefold.

The firſt, is the participation of Adams both *tranſgreſſion* and *guiltineſſe*: wherby in his ſinne, al his poſterity ſinned. Rom. 5. 12. *As by one man ſin entred into the world, and by ſin death, ſo death entred vpon all men, in that all men haue ſinned.* The reaſon of this is readie. *Adam* was not then a priuate man, but repreſented all mankind, and therfore looke what good he receiued from God, or euil elswhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men die, ſo in Chriſt all men riſe againe.*

Againe, when Adam offended, his poſteritie was in his loines, from whom they ſhould by the courſe of nature, iſſue: and therefore take part of the guiltineſſe with him. Hebr. 7. 9, 10. *And to ſay as the thing is, Leui &c. payed tiths to Abraham: for he was yet in the loines of his father Abraham, when Melchi-ſedec met him.*

CHAP. XII.

Of Originall ſinne.

OVt of the former trangreſion ariſeth another, namely Originall ſinne, which is corruption ingendred in our firſt conception, whereby euery facultie of ſoule and body is prone and diſpoſed to euill. Pſalm. 51. 1. *I was born in iniquity, and in ſin hath my mother conceiued me.* Gen. 6. 5. Tit. 3. 3. *We our ſelues were in times paſt vnwiſe, diſobedient, deceiued, ſeruing the luſts and diuers pleaſures, liuing in maliciouſnes and enuie, hateful, and hating one another,* Hebr. 12. 1. *Let vs caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on.*

By this, we ſee that ſin is not a corruption of mans ſubſtance,

ſtance, but only of faculties: otherwiſe neither could mens ſoules be immortall, nor Chriſt take vpon him mans nature.

Al Adams poſteritie is equally partaker of this corruption: the reaſon why it ſheweth not it ſelfe equally in all, is becauſe ſome haue the ſpirit of ſanctification, ſome the ſpirit, only to bridle corruption, ſome neither.

The propagation of ſin, from the parents to the children, is either becauſe the ſoule is infected by the contagion of the bodie, as a good ointment by a fuſtie veſſell; or becauſe God, in the very moment of creation and infuſion of ſoules into infants, doth vtterly forſake them. For as Adam receiued the image of God, both for himſelfe and others: ſo did he looſe it from himſelfe and others.

But whereas the propagation of ſin is as a common fire in a towne, men are not ſo much to ſearch how it came, as to be carefull how to extinguiſh it.

That we may the better know originall ſin in the ſeuerall faculties of mans nature, three circumſtances muſt be conſidered.

1. How much of Gods image we yet retaine. 2. How much ſin man receiued from Adam. 3. The increaſe thereof afterward.

I. In the mind. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, & that the ſame God puniſheth tranſgreſsions: that there is an euerlaſting life, that we muſt reuerence our ſuperiors, and not harme our neighbours. But euen theſe notions, they are both generall and corrupt, and haue none other vſe, but to bereaue man of all excuſe before Gods iudgement ſeat. Romanes 1.19,20. *That which may be knowne concerning God, is manifeſt in them: for God hath ſhewed it vnto them. For the inuiſible things of him, that is, his eternall power and Godhead, are ſeen by the creatiõ of the world, being conſidered in his works, to the intẽt they ſhould be without excuſe.*

Mens minds receiued from Adam, 1, Ignorance, namely, a want, or rather a depriuation of knowledge in the

things of God, whether they concerne his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him, neither can he know them, because they are spiritually discerned.* Rom. 8. 7. *The wisdome of the flesh is enimitie with God, for it is not subiect to the law of God, neither indeed can be.*

II. Impotencie, whereby the mind of it selfe is vnable to vnderstand spirituall things, though they be taught, Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* 2. Cor. 3. 5. *Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiencie is of God.*

III. Vanitie, in that the mind thinketh falsehood truth, and truth falshood. Eph. 4. 17. *We walke no more as other Gentiles, in the vanitie of your vnderstanding.* 1. Cor. 1. 21. *It pleased God by the foolishnes of preaching, to saue those which beleeue.* 23. *We preach Christ crucified, to the Iewes a stumbling block, but to the Grecians foolishnes.* Pro. 14. 12. *There is a way which seemeth good in the eies of men, but the end thereof is death.*

IV. A naturall inclination only to conceiue and deuise the thing which is euill. Gen. 6. 5. *The Lord saw that the wickednes of mā was great vpon earth, & all the imaginations of the thoughts of the heart were only euil continually* Ier. 4. 22. *They are wise to do euill, but to do well they haue no knowledge.*

Hence it is apparant, that the originall, and as I may say, the matter of al heresies, is naturally ingraffed in mans nature. This is worthie the obseruation of students in diuinitie.

The increase of sinne in the vnderstanding, is, I. a reprobate sense, when God withdraweth the light of nature. Ioh. 12. 40. *He hath blinded their eies, and hardened their hearts, least they should see with their eies, and vnderstand with their hearts, and I should heale them, and they be conuerted.* Romans. 1. 28. *As they regarded not to know God, so God deliuered them vp into a reprobate mind, to do those things*

which

which are not conuenient. II. The ſpirit of ſlumber, Rom. 11,8. *God hath giuen them the ſpirit of ſlumber, &c.* III. A ſpirituall drunkenneſſe, Eſai.29,9. *They are drunken, but not with wine, they ſtagger, but not with ſtrong drinke.* IIII. Strong illuſions. 2. Theſ.2,11. *God ſhall ſend them ſtrong illuſions, and they ſhall beleeue lies.*

The remnant of Gods image in the conſcience, is an obſeruing and watchfull power, like the eie of a keeper, reſerued in man, partly to reprooue, partly to repreſſe the vnbrideled courſe of his affection, Rom.2,15. *Which ſhew the effect of the law written in their hearts, their conſciences alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing.*

That which the conſcience hath receiued of Adam, is the impureneſſe thereof. Titus 1,15. *To them that are defiled and vnbeleeuing, nothing is pure, but euen their minds and conſciences are defiled.* This impuritie hath three effects: The firſt, is to excuſe ſinne; as, if a man ſerue God outwardly, he will excuſe and cloke his inward impietie. Mar. 10.19,20. *Thou knoweſt the commaundements, Thou ſhat not, &c. Then he anſwered, and ſaid, Maiſter, all theſe things haue I obſerued from my youth.* Again, it excuſeth intents not warranted in Gods word, 1.Chr.13,9. *When they came to the threſhing floore of Chidon, Vzza put forth his hand to hold the Arke, for the oxe did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This we may ſee in ſuperſtitious idolaters, who are grieued whē they omit to performe counterfeit and idolatrous worſhip to their gods. Col.2.21,22. *Touch not, taſte not, handle not, which all periſh with vſing, and are after the commandements and doctrines of men.* Eſay.29,13. *And their feare toward me was taught them by the precept of men.*

The third, is to accuſe and terrifie for ſinne. Gen.50.15. *When Ioſephs brethren ſaw that their father was dead, they ſaid, It may be that Ioſeph will hate vs, and will pay vs againe all the euill, which we did vnto him.* Iohn 8,9. *And when they heard it, being accuſed by their owne conſciences, they went*

out one by one. 1. Iohn 3.20. *If our heart condemne vs, God is greater then our heart.* Though the conscience shall accuse a man truely, yet that will not argue any holinesse in it: Which appeareth, in that Adam in his innocencie had a God, yet no accusing conscience.

Impureneſſe increased in the conscience, is first such a senseleſſe numnes, as that it can hardly accuse a man of sin. Ephe. 4.19. *Who being past feeling haue giuen themselues to wantonneſſe, to worke all vncleanneſſe, euen with greedineſſe.* 1. Tim. 4.2. *Hauing their consciences burned with an hot yron.* This senseleſneſſe springeth from a custome in sinning. 1. Sam. 25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.*

II. Some grieuous horror, and terror of the conscience, Gen. 4.14. *Behold thou hast cast me this day from the earth, and from thy face shall I be hid?* & ver. 13. *My punishment is greater than I can beare.* The Symptomes of this diseaſe, are blaſphemies, trembling of bodie, feareſull dreames. Act. 24. 26. *And as he disputed of righteouſneſſe, and temperance, and the iudgement to come, Felix trembled, &c.* Dan. 5.9. *Then the kings countenance was changed, and his thoughts troubled him, so that the ioints of his loines were looſed, and his knees smote one against the other.*

In the will, the remnant of Gods image, is a free choise. First in euery naturall action belonging to each liuing creature, as to nourish, to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, such as belong to all men; and therefore man hath free will in outward actions, whether they concerne maners, a familie, or the commonwealth, albeit both in the choise, and refusall of them it be verie weake. Rom. 2.14. *The Gentiles which haue not the law, by nature do those things which are of the law.*

The will receiued. I. An impotencie, whereby it can not will, or so much as luſt after that, which is indeed good, that is, which may pleaſe, & be acceptable to God. 1. Cor. 2.14. *The naturall man perceiueth not the things of the Spirit*

of

of God, for they are fooliſhnes vnto him: neither can he know them, becauſe they are ſpiritually diſcerned. Rom. 5. 6. *Chriſt when we were yet of no ſtrength, at his time died for the vngodly.* 2. Tim. 2. 26. Phil. 2. 13. *It is God which worketh in you both the will and the deed, euen of his good pleaſure.*

II. An inward rebelliō, wherby it vtterly abhorreth that which is good, deſiring & willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meer patient in the firſt act of conuerſion to God, and that by it ſelfe, it can neither begin that conuerſion, or any other inward or ſound obedience due to Gods Law.

That which the affectiōs receiue, is a diſorder, by which they therefore are not well affected, becauſe they eſchew that which is good, and purſue that which is euil. Gal. 5. 24. *They that are Chriſts, haue crucified the fleſh with the affections and luſts thereof.* Rom. 1. 26. *Therfore God gaue them ouer to filthie luſts.* 1. Kin, 22. 8. *The king of Iſrael ſaid vnto Iehoſaphat, yet is there one of whom thou maiſt take counſaile, but him I hate, &c.* & 21. 4. *Therefore Achab came home to his houſe diſcontented and angry, for the word whith Naboth ſpake vnto him, and he laid himſelfe on his bed, turning away his face leaſt he ſhould eat meat.*

That which the body hath receiued, is, I. firmnes to begin ſin: This doth the bodie in tranſporting all obiects and occaſions of ſin to the ſoul. Gen. 3. 6. *The woman ſeeing that the tree was good for meate, and pleaſant to the eies, &c. tooke of the fruit thereof, and did eate.* II. A fitneſſe to execute ſinne, as ſoone as the heart hath begun it. Rom. 6. *Neither giue your members as weapons of iniuſtice to ſinne.* and ver. 19. *As you haue giuen your members as ſeruants to vncleanneſſe and iniquitie, to cammit iniquitie, &c,*

CHAP. XIII.

Of Actuall ſinne.

AFrer original ſinne in Adams poſteritie, Actuall tranſgreſſion taketh place. It is either inward or outward, Inward, is of the mind, will, and affections.

The

The actuall sinne of the minde, is the euil thought or intent thereof, contrarie to Gods law. Examples of euill thoughts: God (the onely knower of the heart) hath in diuerse places set downe in his worde. I. That there is no God, Psal. 10,4. *The wicked is so proud, that he seeketh not for God, he thinketh alwayes there is no God.* Psal. 14.1. *The foole saith in his heart, there is no God.* II. There is neither prouidence nor presence of God in the world. Psal. 10.11. *He hath said in his heart, God hath forgotten: he hideth away his face and will neuer see.* verse 13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard.* III. It imagineth safegard to it selfe from all perils. Psal. 10,6. *He saith in his heart, I shall neuer bee mooued nor bee in daunger.* Reuel. 18.7. *She saith in her heart, I sit being a Queene, and am no widow, and shall see no mourning.* IIII. It esteemeth it selfe more excellent than other. Apoc. 18. 7. *I sit as a Queene.* Luke 18.11. *The Phariſie standing thus, praied to himselfe, I thanke thee, O God, that I am not as other men, extorcioners, vniust, adulterers, nor yet as this Publican.* verse 12. *I fast twise in the weeke, and giue tyth of all my possessions.* V. That the Gospel of Gods kingdome is meere foolishnesse. 1. Cor. 2.14. *The naturall man perceiueth not the things of the Spirit of God, for they are foolishnes vnto him.* VI. To thinke vncharitably and maliciously of such as serue god sincerely. Mat. 12.24. *When the Phariſies heard that they said, he casteth not out diuels but by the Prince of diuels.* Psal. 74.8. *They said in their hearts, let vs destroy them altogither.* VII. To thinke the day of death farre off. Esai. 28, 15. *Ye haue said, we haue made a couenant with death, & with hell, we are at agreement, though a scourge run ouer and passe through, it shall not come at vs.* VIII. That the paines of hell may be eschued, in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particular and last generall comming to iudgement. Luke 12.19. *I will say vnto my soule, soule thou hast much good laid vp for many yeares.* And verse 45. *If that seruant say in his heart, my maister will deferre his comming, &c.*

Many

Many carnall men pretend their good meaning: but when God openeth their eies, they ſhall ſee theſe rebellious thoughts riſing in their mindes, as ſparkles out of a chimney.

The actual ſin of both will and affections, is euery wicked motion, inclination and deſire. Gal. 5. *The fleſh luſteth againſt the ſpirit.*

An actuall or outward ſinne, is that, to the committing whereof, the members of the bodie doe, together with the faculties of the ſoule, concurre. Such ſinnes as theſe are infinite. Pſal. 40. 12. *Innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch hold vpon me, that I am not able to looke vp: yea, they are more in number then the haires of mine heade.*

Actuall ſinne, is of omiſsion or commiſsion. Againe, both theſe are in words and deeds.

In the ſinne of commiſsion, obſerue theſe two points. The degrees in committing a ſinne, and the differences of ſinnes committed.

The degrees, are in number foure. Iam. 1. 14, 15. *Euerie man is tempted, when he is drawne away by his owne concupiſcenſe, and is entiſed: Then when luſt hath conceiued, it bringeth forth ſinne, and ſinne when it is finiſhed, bringeth forth death.*

The firſt degree, is temptation, whereby man is allured to ſinne. This doth Satan by offering to the minde that which is euill. Iohn 13. 2. *The diuel had now put into the mind of Iudas Iſcariot Simons ſonne to betray him.* Acts. 5. 3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lie, &c.* 1. Chron. 21. 1. *And Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.* This alſo is effected vpon occaſion of ſome externall obiect, which the ſenſes perceiue. Iob 31. 1. *I haue made a couenant with mine eies, Why then ſhould I looke vpon a maid?*

Tentation hath two parts, abſtraction, and ineſcation.

Abſtraction, is the firſt cogitation of committing ſinne, whereby the mind is withdrawne from Gods ſeruice, to the which it ſhould be alwaies redie preſt. Luke cha. 10. ver. 27.

Thou ſhalt loue the Lord thy God with all thy heart, and all thy ſoule, with all thy thought.

Ineſcation, is that whereby an euill thought conceiued, and for a time retained in the mind by delighting the will and affections, doth, as it were, lay a bait for them to draw them to conſent.

The ſecond degree, is conception, which is nothing elſe but a conſent and reſolution to commit ſinne. Pſa. 7. ver. 14. *He ſhal trauaile with wickednes, he hath conceiued miſchiefe, but he ſhall bring forth a lie.*

The third degree, is the birth of ſinne, namely, the committing of ſinne, by the aſsiſtance both of the faculties of the ſoule, and the powers of the bodie.

The fourth degree, is perfection, when ſin being by cuſtom perfect, and, as it were, ripe, the ſinner reapeth death, that is, damnation.

This appeareth in the example of Pharaoh: wherefore cuſtome in any ſinne is fearefull.

Sinne actually committed, hath fiue differences.

Firſt, to conſent with an offendour, and not actually to committ ſinne. Ephe. 5. 11. *Haue no fellowſhip with the vnfruitfull workes of darkneſſe, but reproue them rather.* This is done three maner of wayes.

I. When as a man in iudgement ſomewhat alloweth the ſinne of another. Num. 20. 6, 10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid vnto them, Heare now ye rebels: ſhall we bring you water out of the rocke?* verſe 12. *The Lord ſpake to Moſes and Aaron, becauſe ye beleeued me not, to ſanctifie me in the preſence of the children of Iſrael into the land which I haue giuen them.*

II. When the heart approoueth in affection and conſent. Hither may we refer both the miniſters, and the Magiſtrates, concealing and winking at offences. 1. Sam. 2. 23. *Ely ſaid, Why do ye ſuch things? for of all this people I heare euill of you. Do no more my ſonnes, &c.* Now that Elies will agreeth with his ſonnes ſinnes, it is manifeſt, verſ. 29. *Thou honoureſt thy children aboue me.*

III. Indeed

III. Indeed, by counsell, presence, entisement. Rom. 1. 31. *They do not onely doe the same, but also fauour them that doe them.* Mar. 6. 25, 26. *She said vnto her mother, what shall I aske: and she said, Iohn Babtists head, &c.* Act. 22. 20. *When the blood of thy Martyr Steuen was shed, I also stoode by, and consented vnto his death, and kept the cloathes of them that slue him.*

The second difference, is to sinne ignorantly, as when a man doth not expresly and distinctly know whether that which he doth, bee a sinne or not, or if he knew it, did not acknowledge and marke it. 1. Tim. 1. 23. *I before was a blasphemer, and a persecutour, and an oppressour: but I was receiued to mercie, for I did it ignorantly through vnbeleefe.* Numb. 25. 22, 23, 24. *If he pushed him vnaduisedly, and not of hatred, or cast vpon him anie thing without laying of waite, or any stone (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and he die, and was not his enemie, neither sought him anie harme. Then the Congregation shall iudge betweene the slaier and the auenger of blood, according to these lawes.* 1. Cor. 4. 4. *I knew nothing by my selfe, yet am I not thereby iustified.* Psal. 19. 13. *Cleanse mee from my secret sinnes.*

The third difference, is to sinne vpon knowledge, but of infirmitie, as when a man fearing some imminent daunger, or amazed at the horror of death, doth against his knowledge denie that truth, which otherwise hee would acknowledge and imbrace. Such was Peters fall, arising from the ouermuch rashnesse of the minde, mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so ouer-rule the will and euery good endeuour, that they may prouoke man to that, which he from his heart detesteth. Rom. 7. 19. *I do not the thing which I would, but the euell which I would not that do I.*

The fourth difference, is presumptuous sinning vpon knowledge. Psal. 19. 13. *Keepe thy seruant from presumptuous sinnes: let them not reigne ouer me.* Hitherto belongeth. I. euerie sinne committed with an high hand, that is,

in some contempt of God, Num. 15.30. *The person that doth presumptuously, &c. shall be cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commaundement.* II. Presumption of Gods mercie in doing euill. Eccle. 8.11. *Because sentence against an euil work is not executed speedily, therefore the heart of the children of men is ful set in them to do euill.* Rom. 2.4. *Despisest thou the riches of his bountifulnesse, &c. not knowing that the bountifulnesse of God leadeth thee to repentance, &c.*

The fist difference, is to sinne vpon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

CHAP. XIIII.

Of the punishment of sinne.

HItherto we haue entreated of sinne, wherewith al mankind is infected: in the next place succeedeth the punishment of sinne, which is three fold.

The first is, in this life, and that diuerse wayes. The first concerneth the bodie, either in the prouision with trouble for the things of this life. Ge. 3.17. Or a proneſse to disease, Mat. 9.2. *Sonne be of good comfort, thy sinnes be forgiuen thee,* Iohn 5.14. *Behold, thou art made whole, sinne no more, least a worse thing fal vpon thee.* Deu. 28.21,22. *The Lord shal make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, &c.* Or shame of nakednesse, Gen. 3.7. Or in womens paines in childbirth. Gen. 3.16. *Vnto the woman he said, I will greatly increase thy sorrowes, and thy conception: in sorrow shalt thou bring forth children.*

II. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse. Deut. 28.28. *The Lord shall smite thee with madnesse, and with blindnesse, and with astonying of heart.*

III. The whole man is punished. I. With fearefull subiection to the regimēt of Satan. Col. 1.13. *Which freed vs from the power of darknesse, and translated vs into the kingdom*

of

of his beloued Son. Hebr. 2. 14. *He alſo himſelf tooke part with them, that he might deſtroy through death, him that had power of death, that is, the diuell.* II. A ſeparation from the fellowſhip of God, and trembling at his preſence. Eph. 4. 18. *Hauing their cogitation darkned, and being ſtrangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, becauſe I was naked, therefore I hid my ſelfe.* III. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou ſhalt euer be oppreſſed with wrong, and be pouled, and no man ſhall ſuccour thee, &c.* to the end of the chapter. To this place may be referred diſtinction of Lordſhips: and of this commeth a care to inlarge them, and bargaining with all manner of ciuil ſeruitudes. IV. The loſſe of that lordly authoritie, which man had ouer all creatures: alſo their vanitie, which is not only a weakening, but alſo a corruption of that excellency of the vertues and powers which God at the firſt put into them. Ro. 8. 20, 21. *The creature is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope, &c.* V. In a mans name, infamie and ignominie ſometimes after his death. Ierem. 24. 9.

The ſecond, is at the laſt gaſpe, namely death, or a chaunge like vnto death. Rom. 6. 23. *The wages of ſinne is death.*

The third is, after this life, euen eternall deſtruction from Gods preſence, and his exceeding glorie. 2. Theſſ. 19. *Who ſhall be puniſhed with euerlaſting perdition, from the preſence of God, and the glorie of his power.*

CHAP. XV.

Of Election, and of Ieſus Chriſt the foundation thereof.

PRedeſtination hath two parts; Election, and Reprobation. 1. Theſſ. 5. 9. *God hath not appointed vs to wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.*

Election, is Gods decree, whereby on his owne free will, he hath ordained certaine men to saluation, to the praise of the glorie of his grace. Eph. 1.4, 5, 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glorie of his grace.*

This decree, is that booke of life, wherein are written the names of the elect. Reuel. 20.12. *Another booke was opened, which is the booke of life, and the dead were iudged of those things, that were written in the bookes, according to their workes.* 2. Tim. 2.19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as he purposed with himself, worketh all those things, which he decreed for the saluation of the elect. For they whom God elected to this end, that they should inherit eternall life, were also elected to those subordinate meanes, whereby, as by steps, they might attaine this end, and without which, it were impossible to obtain it. Rom. 8. 29, 30. *Those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne amongst many brethren: Moreouer, whom he predestinat, them he called; whom he called, them he iustified; and whom he iustified, them also he glorified.*

There appertaine three things to the execution of this decree. First, the foundation. Secondly, the means. Thirdly, the degrees.

The foundation, is Christ Iesus, called of his Father from all eternitie, to performe the office of the Mediatour; that in him, all those which should be saued, might be chosen. Hebr. 55. *Christ tooke not to himselfe this honour, to be made the high priest, but he that said vnto him, Thou art my Sonne, this day begat I thee, gaue it him, &c.* Esay 42.1. *Behold my seruant: I will stay vpon him: mine Elect, in whom my soule delighteth: I haue put my spirit vpon him: he shall bring forth iudgement to the Gentiles.* Eph. 1.4. *He hath chosen vs in him*, meaning Christ.

Question. How can Christ be subordinate vnto Gods election, seeing he together with the Father decreed all things?

things? *Anſwer.* Chriſt, as he is Mediatour, is not ſubordinate to the very decree it ſelfe of election, but to the execution therof only. 1. Pet. 1. 20. *Chriſt was ordained before the foundation of the world.* *Auguſt.* in his booke of the predeſtination of the Saints, c. 5. *Chriſt was predeſtinate that he might be our head.*

In Chriſt we muſt eſpecially obſerue two things, His Incarnation, and his Office.

To the working of his Incarnation, concur: Firſt, both his Natures. Secondly, their Vnion. Thirdly, their diſtinction.

Chriſts firſt Nature, is the Godhead; in as much as it belongeth to the Sonne, whereby he is God. Philip. 2. 6. *Who being in the forme of God, thought it no robberie to be equall with God.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requiſit for the Mediatour to be God: I. That he might the better ſuſtaine that great miſerie, wherewith mankind was ouerwhelmed; the greatnes whereof, theſe foure things declare: I. The grieuouſnes of ſin, wherewith Gods maieſtie was infinitly offended. II. Gods infinite anger againſt this ſin. III. The fearefull power of death. IV. The deuils tyrrannie, who is prince of this world. II. That he might make his humane nature both of plentifull merit, and alſo of ſufficient efficacie, for the worke of mans redemption. III. That he might inſtill into all the elect eternall life, and holines. Eſay. 43, 12. *I am the Lord, and there is none beſides me a Sauiour: I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange God among you, therefore ye are my witneſſes, ſaith the Lord, that I am God.*

I ſay, the Godhead, in as much as it is the Godhead of the Sonne, is Chriſts diuine Nature: not as it is the Godhead of the Father, or the holy Ghoſt; for it is the office of the Son, to haue the adminiſtration of euery outward action of the Trinitie, from the Father to the holy Ghoſt. 1. Cor. 6. 8. And he being by nature the Sonne of the Father, beſtoweth this priuiledge on thoſe that beleeue, that they are the ſonnes of God by adoption. Iohn 1. 12. *As*

many

many as receiued him, to them he gaue to be the sonnes of God.

If either the Father or the holy Ghost, should haue ben incarnate, the title of Sonne should haue ben giuen to one of them, who was not Son by eternall generation; and so there should be moe sonnes then one.

Christs other nature, is his humanitie, whereby he, the Mediatour, is very man. 1. Timothie 2.5. *One God, and one Mediatour betweene God and man, the man Christ Iesus.*

It was necessatie that Christ should be man. First, that God might be pacified in that nature, wherein he was offended. Secondly, that he might vndergoe punishment due to sin, the which the Godhead could not, being void and free from all passion.

Furthermore, Christ, as he is man, is like vnto vs in al things, sinne onely excepted. Hebrues 2.17. *In all things it became him to be made like vnto his brethren.* 1. Corinthians 13.4.

Christ therefore is a perfect man, consisting of an essentiall and true soule and body, whereunto are ioined such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his body, length, breadth, and thickenesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there any thing wanting in him, which may either adorne or make for the being of mans nature.

Againe, Christ in his humanitie, was subiect to the infirmities of mans nature, which are these: I. To be tempted, Math. 4.1. *Iesus was carried by the spirit into the desert, to be tempted of the diuell.* II. To feare, Hebr. 5.7. *Who in the daies of his flesh did offer vp praiers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* III. To be angrie, Mar. 3.5. *Then he looked round about on them angerly, mourning also for the hardnes of their hearts, and said to the man, Stretch foorth thine hand.* IV. Forgetfulnes of his office imposed vpon him, by reason of the agonie astonishing

ſtoniſhing his ſences. Math. 26.39. *He went a little farther and fell on his face, and praied, ſaying; O father, if it be poſſible let this cup paſſe from me: neuertheleſſe, not as I will, but as thou wilt.*

We muſt hold theſe things concerning Chriſts infirmities: I. They were ſuch qualities, as did only affect his humane nature, and not at all conſtitute the ſame: and therefore might be left of Chriſt. II. They were ſuch as were common to all men, as, to thirſt, to be weary, and to dy: and not perſonal, as are agues, conſumptions, the leproſy, blindnes, &c. III. He was ſubiect to theſe infirmities, not by neceſsitie of his humane nature, but by his free will and pleaſure, pitying mankind: therefore in him, ſuch infirmities were not the puniſhment of his owne ſin, as they are in vs, but rather part of that his humiliation which he did willingly vndergoe for our ſakes.

CHAP. XVI.

Of the Vnion of the two Natures in Chriſt.

NOw follows the Vnion of the two Natures in Chriſt, which eſpecially concerneth his Mediation, for by it his humanitie did ſuffer death vpon the croſſe in ſuch ſort, as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane Nature was by the wonderfull power and operation of God, both immeadiatly, that is, without mans helpe, and miraculouſly framed of the ſubſtance of the Virgin Marie. Luke 1.35. *The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee.*

The holy Ghoſt cannot be ſaid to be the Father of Chriſt, becauſe he did miniſter no matter to the making of the humanitie, but did only faſhion and frame it of the ſubſtance of the Virgin *Mary*.

II. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holy Ghost, from the least staine of sin, to the end that it might be holy, and be made fit to die for others. Luke 1. 35. *That holy thing which shall be borne of thee, shall be called the Sonne of God.* 1. Pet. 3. 18. *Christ hath once suffered for sins, the iust for the vniust.* 1. Pet. 2. 22. *Who did not sinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the second person in Trinitie, tooke vpon him flesh, and the seed of Abraham, namely that his humane nature, to the end, that it being destitute of a proper and personall subsistance, might in the person of the Word obtaine it: subsisting, and, as it were, being supported of the Word for euer. Ioh. 1. 14. *That Word was made flesh.* Hebr. cha. 2, vers. 16. *He tooke not vpon him the nature of Angels, but the seed of Abraham.*

In the Assumption, we haue three things to consider: I. The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne, is perfect and actually subsisting in it selfe: the other not. II. The manner of vnion, The person of the Sonne did by assuming the humane nature, creat it, and by creating, assume it. III. The product of the Vnion. Whole Christ, God, and man, was not made a new person of the two natures, as of parts compounding a new thing, but remained still the same person. Now whereas the auntient fathers, tearmed Christ a *compound person*, we must vnderstand them not properly, but by proportion. For as the parts are vnited in the whole, so these two natures doe concurre together in one person, which is the Sonne of God.

By this we may see, that Christ is one only Sonne of God, not two; yet in two respects is he one. As he is the eternall Word, he is by nature the Sonne of the Father: As he is man, the same Sonne also; yet not by nature or by adoption, but only by personall vnion. Luke 1. verse 35. Math. 3. 17. *This is my beloued Sonne, &c.*

The

The phraſe in Scripture agreeing to this Vnion, is the *communion of properties*, concerning which, obſerue two rules.

I. Of thoſe things, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtood of his diuine nature As that Iohn 8.58. *Before Abraham was, I am.* And that Coloſſians 1.15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Some againe agree only to his humanitie, as, *borne, ſuffered, dead, buried, &c.* Luke. 2.52. *And Ieſus increaſed in wiſdome and ſtature, and in fauour with God and man.* Laſtly, other things are vnderſtood, only of both natures vnited together. As Math. 17.5. *This is my beloued Sonne, in whom only I am well pleaſed, heare him.* Eph 1.22. *He hath made ſubiect all things vnder his feet, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are ſpoken of Chriſt, as he is God, which muſt be interpreted according to his humane nature. Act. 20.28. *To feed the Church of God,* that is, Chriſt, *which he* (according to his manhood) *hath purchaſed with his owne bloud.* 1. Cor. 2.8. *If they had knowne this, they would neuer haue crucified the Lord of glorie.* Contrarily, ſome things are mentioned of Chriſt, as he is man, which onely are vnderſtood of his diuine nature. Ioh. 3.13. *No man aſcended vp to heauen, but he that hath deſcended from heauen, the Sonne of man which is in heauen.* This is ſpoken of his manhood, whereas we muſt vnderſtand, that onely his deitie came downe from heauen. Iohn 6.62. *VVhat if yee ſhould ſee the Sonne of man,* (vz. Chriſts humane nature) *aſcend vp, where he* (vz. his deitie) *was before?*

Laſtly, by reaſon of this Vnion, Chriſt, as he is man, is exalted aboue euery name: yea he is adored, and hath ſuch a great (though not infinit) meaſure of gifts, as far ſurpaſſe the gifts of al Saints & Angels. Ep. 1.21. *And ſet him at his right hand in heauenly places, far aboue all principalitie and power, and might, and domination, and euery name that is named, not in this world onely, but in that alſo that is to come.* Hebr. 1.6. *When he bringeth his firſt begotten Son into the world, he ſaith,*

And let all the Angels of God worship him. Col. 2. 3. *In whom all the treasures of wisdome and knowledge are hidden.* Philip. 2. 9. 10. *Therefore God exalted him on hie, and gaue him a name aboue all names, that at the name of Iesus, euery knee should bow* (namely, worship, and be subiect to him) *both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. XVII.

Of the distinction of both Natures.

THe distinction of both Natures, is that, whereby they, with their properties and effects, remain, without composition, mingling, or conuersion, distinct. Ioh. 10. 17, 18. *Therefore doth my Father loue me, because I lay downe my life, that I might take it againe. No man taketh it from me, but I lay it down of my selfe, and haue power to lay it downe, and haue power to take it againe.* Ioh. 13. 31, 32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.* Here we may obserue, that there is one will of God: another, as man. Math. 16. 39. *Not as I will, but as thou wilt.* This also approueth that sentence of the Calcedon Creed. *We confes, that one and the same Christ Iesus, both Sonne, Lord, and onely begotten, is knowne and preached to be in two natures without confusion, mutation, distinction, or separation.*

Lastly, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued still that which he was (very God.)

CHAP. XVIII.

Of Christs Natiuitie and Office.

THus much concerning Christs incarnation, the cleere declaration thereof was by his Natiuitie.

The Natiuitie of Christ, is that whereby *Marie* a Virgin,

Virgin, did after the courſe of nature, and the cuſtome of women bring forth Chriſt that Worde of the Father, and the Sonne of Dauid: ſo that thoſe are much deceiued, which are of opinion that Chriſt, after a miraculous maner, came into the world, the wombe of the Virgin being ſhut. Luke 2.23. *Euerie manchild which firſt openeth the wombe, ſhall be called holy to the Lord*. The which place of Scripture is applied to *Marie* & our Sauiour Chriſt. Hence is it, that the Virgin Marie is ſaid (θεοτόκος) to bring foorth God, albeit ſhe is not any way mother of the Godhead. For Chriſt as he is God, is without mother; and as man, without father.

It is conuenient to be thought, that Marie continued a virgin vntill her dying day, albeit we make not this opinion any article of our beliefe. I. Chriſt being now to depart the world, committed his mother to the tuition and cuſtodie of his diſciple *Iohn*, which is like he would not haue done, if ſhe had had any children, by whom, as cuſtome was, ſhe might haue beene prouided for. Ioh. 19.26. II. It is likely, that ſhe, who was with child by the holy Ghoſt, would not after know any man. III. It is agreed of by the Church in all ages.

Chriſt being now borne, was circumciſed the eight day, that he might fulfill all the righteouſneſſe of the Law: and being thirtie yeeres of age, he was baptiſed that he, being publikely and ſolemnely inueſted into the office of his Mediatourſhip, might take vpon him the guilt of our ſins. He was both circumciſed and baptiſed, that wee might learne: I. That the whole efficacie of the Sacraments, depend alone and wholie vpon him. II. That he was Mediatour of mankind, both before and after the law, as alſo vnder Grace. III. That he is the knot and bond of both couenants.

His Office foloweth, to the perfect accompliſhing whereof, he was anointed of his Father, that is, he was ſufficiently furniſhed both with gifts & authoritie. Heb. 1.9. *Therfore God, euen thy God anointed thee with the oile of gladneſſe aboue thy fellowes*. Eſay. 61.1. *The Spirit of the Lord was vpon me,*

therefore he annointed me. Iohn 3.34. *God giueth him not the spirit by measure.*

If any man enforce this as a reason, that Christ could not performe the office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended, and so one of the extreames: we must know that Christ is two waies said to be the *Middle* or *meane*. I. Betwixt God and all men: for being both God and man, he doth participate with both extreams. II. Betwixt God and the faithfull only: first, according to his humanitie, whereby he receiued the spirit without measure; secondly, according to his diuine nature, namely, as he is the Word. Now the word is *Middle*, betwixt the Father and the faithfull: I. In regard of order; because the Word was begotten of the Father, and by it we haue accesse vnto the Father. This subordination which is of the Son to the Father, is not in the diuine essence, seuerally and distinctly considered, but in the relation or maner of hauing the essence. And after this maner those things which are subordinate, can not be vnequall, if they haue one and the same singular essence. II. In regard of his office; the which, being imposed on him by his Father, he did willingly vndergoe, and of his owne accord.

Christ doth exercise this office according to both natures vnited in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh performeth some things distinctly, and the Word other things distinctly. Againe, some other things are done not by the Word, or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole, or in part, can it be translated to any other. Heb. 7. 24. *This man because he indureth for euer, hath an euerlasting Priesthood, or a Priesthood, that cannot passe from one to another.*

Therefore Christ, as he is God, hath vnder him Emperors, kings, princes, to be his vicegerents; who therefore are called Gods. Psal. 82. 1. But as he is Mediator, that is, a

Priest,

Priest, a Prophet, and King of the Church, hee hath no Vicegerent, Vicar, or Lieutenant, who, in his either kingly, or priestly office, in both, or but one, can be in his stead.

Christs office, is three fold, priestly, propheticall, regall. Psal. 110. 1, 2, 3, 4. Esay 42. 1.

Christs Priesthood, is an office of his, whereby hee performed all those things to God, whereby is obtained eternall life. Hebr. 5. 9. *And being consecrate, was made the authour of eternall saluation, vnto all them that obey him: and is called of God an high Priest for euer after the order of Melchisedech.* Chap. 7. 24, 25. *This man because he endureth for euer, hath an euerlasting priesthoode, wherfore he is able also perfectly to saue all them that come vnto God by him.*

His Priesthood, consisteth of two parts; Satisfaction, and Intercession.

Satisfaction, is that, whereby Christ is a full propitiation to his Father, for the elect. Iob 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousnesse, then will he haue mercie vpon him, and will say, Deliuer him that he go not downe into the pit, for I haue found a reconciliation.* Rom. 3. 24. *And are iustified freely by his grace, through the redemption that is in Christ Iesus.* 25. *Whom God hath set forth to be a reconciliation through faith in his bloud.* 1. Iohn 2. 2. *He is a propitiation for our sinnes.*

Christ satisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the will of God; according to his deitie, by ministring such especiall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the saluation of the Elect. Iohn 17. 19. *For their sakes sanctifie I myselfe, that they also may be sanctified through the truth.* Acts 20. 28. *To feede the flocke of God which he hath purchased with his owne blood.* 2. Cor. 5. 19. *God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them.*

Satis-

Satisfaction, comprehendeth his Pasion, and fulfilling the law.

His pasion, is the first part of satisfaction, by which hee hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his anger for the sinnes of the faithfull. His pasion was on this maner.

a Somewhat before his death, partly feare arising from the sense of Gods wrath imminent vpon him, partly griefe possessing, as it were, each part of him, so disturbed his sacred mind, *b* that inwardly for a while it stroke into him a strange kind of astonishment, or rather obliuion of his dutie imposed vpon him: and outwardly *c* made him pray vnto his Father (if he would) to remooue that cuppe from him, the which he did expresse with no small crie, many teares, and a bloodie sweate, *d* trickling from his bodie vnto the ground. But when he came againe vnto himselfe, *e* he freely yeelded himselfe vnto his Father, to satisfie vpon the crosse for the transgression of man. After this his agonie was ouerpassed, *f* by Iudas his trecherie Christ is apprehended, and *g* first he is brought to Annas, after to Caiaphas, where Peter denieth him: *h* from Caiaphas he is led bound to Pilate, *i* Pilate posteth him ouer to Herod, he *k* transposteth him againe to Pilate, *l* who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocent thus condemned, is *m* pitifully scourged, crowned with thornes, scoffed, spitted at, spitefully adiudged to the death of the crosse, *n* on which his handes and feete are fastened with nailes. Here staied not his pasions, but after all these *o* hee became accursed to God the Father, that is, God powred vpon him, being thus innocent, such a sea of his wrath, as was equiualent to the sinnes of the whole world. He now being vnder this curse, through the sense and feeling of this strange terrour, *p* complaineth to his Father, that he is forsaken: who notwithstanding, encountering then with Satan and his angels, did vtterly vanquish *q* and ouercome them. When this was ended, his heart *r* was pierced with a speare, till the blood gushed out from his sides, and he gaue *s* vp the ghost: and *t* commended

mended his ſpirit to his Fathers protection: the which immediatly went into Paradiſe. His bodie, *u* whereof not one bone was broken, was buried, & three daies was *x* ignominiouſly captiuated of death. *a* Mar. 4.32. Mat. 26. 8. *b* Io. 12.27. Mar. 14.35. *c* Mat. 26.37,42. Iohn 12.29. Heb. 5.7. *d* Luk. 22.44. *e* Heb. 9.5. 1. Cor. 5.5,7. Eſay 53.10,11. *f* Mat. 26.47. *g* Iohn 18.13,14. *h* Iohn 18.29. *i* Luk. 23.7,8. *k* Luk. 23.15. *l* Mat. 27.24,26. *m* the ſame place. *n* Iohn 19.18. *o* Galat. 3.13. *p* Matth. 27.35,46. *q* Coloſ. 1.14, 15. *r* Iohn 19.34. *ſ* Heb. 9.15,16. *t* Luke 23.43,46. *u* Iohn 19.33.42. *x* Acts 1.13.

In this deſcription of Chriſts paſsion, we may note fiue circumſtances eſpecially.

I. His agonie, namely, a vehement anguiſh, ariſing vpon the conflict of two contrarie deſires in him: The firſt, was to be obedient to his Father. The ſecond, to auoid the horror of death. Luke 22.44. *Being in an agonie, he praied more earneſtly, and his ſweate was like drops of blood, trickling downe to the ground.* Heb. 5.7. *In the daies of his fleſh did offer vp praiers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard in that which he feared.*

II. His ſacrifice, which is an action of Chriſts, offering himſelfe to God the Father, as a ranſome for the ſinnes of the elect. Heb. 9.26. *Now in the end of the world hath he appeared once to put away ſinne, by the ſacrifice of himſelfe.*

In this ſacrifice, the oblation was Chriſt, as he was man, Heb. 10.10. *By the which will we are ſanctified, euen by the offering of Ieſus Chriſt once made.*

The altar alſo was Chriſt, as he was God, Heb. 13.10. *We haue an altar, wherof they haue no authoritie to eate which ſerue in the tabernacle.* Heb. 9.14. *How much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpot to God, purge your conſcience frō dead works, to ſerue the liuing God?* Hence is it that Chriſt is ſaid to ſanctifie himſelfe, as he is man. Iohn 17.19. *For their ſakes ſanctifie I my ſelfe.* Mat. 23.17. as the altar, the gift, and the temple, the gold. Mat. 23.17.

Christ is the Priest, as he is God and man, Heb. 5.6. *Thou art a Priest for euer after the order of Melchisedec.* 1. Tim. 2. 5,6. *One Mediatour betweene God and man, the man Christ Iesus, who gaue himselfe a ransome for all men, to be a testimonie in due time.*

III. God the Fathers acceptation of that his sacrifice, in which he was well pleased. For, had it beene that God had not allowed of it, Christs suffering had beene in vaine. Matt. 3.17. *This is my beloued Sonne, in whom I am well pleased.* Ephes. 5.1. *Euen as Christ loued vs, and gaue himselfe for vs, to be an offering and a sacrifice of a sweete smelling sauour vnto God.*

IV. Imputation of mans sinne to Christ, whereby his Father accounted him as a transgressour, hauing translated the burthen of mans sinnes to his shoulders. Esay. 53.4. *He hath borne our infirmities, and carried our sorrowes: yet wee did iudge him as plagued and smitten of God, and humbled: But he was wounded for our transgressions, he was broken for our iniquities, &c.* & ver. 12. *He was counted with the transgressours, and he bare the sinnes of many.* 2. Cor. 5.21. *He hath made him to be sinne for vs, which knew no sin, that we should be made the righteousnesse of God in him.*

V. His wonderfull humiliation, consisting of two parts. I. In that he made himselfe of smal or no reputation inrespect of his deitie. Phil. 2.7,8. *He made himselfe of no reputation, &c. he humbled himself, and became obedient vnto the death, euen the death of the crosse.*

We may not thinke, that this debasing of Christ came, because his diuine nature was either wasted or weakened, but because his deitie did, as it were, lay aside, and conceale his power and maiestie for a season. And as *Irenæus* saith, *The Word rested, that the humane nature might be crucified and dead.*

II. In that he became execrable, which is, by the Law accursed for vs. Gal. 3.10. *Cursed is euerie one, that remaineth not in all things written in the booke of the Law, to doe them.*

This accursednesse, is either inward or outward.

Inward,

Inward, in the ſenſe of Gods fearefull anger vpon the croſſe, Reuel.19,15. *He it is, that treadeth the winepreſſe of the fierceneſſe and wrath of Almightie God.* Eſay.53.5. *He is grieued for our tranſgreſsions, the chaſtiſement of our peace was vpon him, and with his ſtripes we were healed.* This appeared by thoſe drops of blood which iſſued from him, by his cryings to his Father vpon the croſſe, and by ſending of Angels to comfort him. Hence was it, that hee ſo much feared death, which many Martyrs entertained moſt willingly.

His outward accurſednesſe, ſtandeth in three degrees. I. Death vpon the croſſe, which was not imaginary, but true, becauſe blood and water iſſued from his heart. For ſeeing that water and blood guſhed forth together, it is verie like, the casket or coate which inueſteth the heart, called *Pericandion*, was pierced. As *Columbus* obſerueth in his Anatomie, 7. booke. Iohn 19.34.

His death was neceſſarie, that he might confirme to vs the Teſtament, or couenãt of grace promiſed for our ſakes. Heb.19.15,16. *For this cauſe is he the Mediatour of the new Teſtament, that through death, &c. they which were called, might receiue the promiſe of eternall inheritance: for where a Teſtament is, there muſt be the death of him that made the Teſtament, &c.* ver.17.

II. Buriall, to ratifie the certentie of his death.

III. Deſcenſion into hell, which we muſt not vnderſtand, that he went locally into the place of the damned, but that for the time of his abode in the graue, he was vnder the ignominious dominion of death. Acts 2.24. *Whom God hath raiſed vp and looſed the ſorrowes of death, becauſe it was vnpoſsible that he ſhould be holden of it.* Ephe.4.9. *In that he aſcended, what is it but that he alſo deſcended firſt into the loweſt part of the earth?*

It was neceſſarie that Chriſt ſhould be captiuated of death, that he might aboliſh the ſting, that is, the power thereof. 1.Cor.15.55. *O death where is thy ſting! O hell where is thy victorie!*

Thus wee haue heard of Chriſts maruailous paſsion,

whereby hee hath abolished both the first and second death, due vnto vs for our sinnes, the which (as wee may further obserue) is a perfect ransom for the sinnes of all and euery one of the elect. 1. Tim. 2. 6. *Who gaue himsele a ransome for all men.* For it was more, that Christ the onelie begotten Sonne of God, yea, God himselfe for a small while, should beare the curse of the law, then if the whole world should haue suffered eternall punishment.

This also is worthie our meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sin, and is pricked with the griefe of those sinnes, whereby, as with speares, he pierced the side of the immaculate lambe of God. 1. Iohn 3. 6. *Who so sinneth, neither hath seene him, nor knowne him.* Zach. 12. 10. *And they shall looke vpon him whom they haue pierced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorie for him, as one is sorie for his first borne.*

After Christs passion, followeth the fulfilling of the law, by which he satisfied Gods iustice in fulfilling the whole Law. Rom. 8. 3, 4. *God sent his owne Sonne, that the righteousnesse of the law might be fulfilled by vs.*

He fulfilled the Law, partly by the holinesse of his humane nature, and partly by obedience in the works of the Law. Rom. 8. 2. *The law of the spirit of life, which is in Christ Iesus, hath freed me from the law of sinne and death.* Matth. 3. 15. *It becommeth vs to fulfill all righteousnesse, &c.* Iohn 17. 19.

Now succedeth the second part of Christs priesthood, namely, intercession; whereby Christ is an Aduocate, and intreater of God the Father for the faithfull. Rom. 8. 34. *Christ at the right hand of God, and maketh request for vs.* Christs intercession, is directed immediately to God the Father. 1. Iohn 2. 1. *If anie man sinne, we haue an Aduocate with the Father, euen Iesus Christ, the Iust.* Now as the Father is first of the Trinitie in order, so if he be appeased, the Sonne, and the holie Ghost are appeased also. For there is one and the same agreement and wil of all the persons of the Trinitie.

Christ

Chriſt maketh interceſſion according to both natures. Firſt, according to his humanitie, partly by appearing before his Father in heauen, partly by deſiring the ſaluation of the elect. Hebr. 9. 24. *Chriſt is entred into very heauen to appeare now in the ſight of God for vs.* and chap. 7. 25. *He is able perfectly to ſaue them that come to God by him, ſeeing he euer liueth to make interceſſion for them.* Secondly, according to his deity, partly by applying the merit of his death; partly by making requeſt by his holy ſpirit, in the hearts of the elect, with ſighes vnſpeakeable. 1. Pet. 1. 2. *Elect according to the foreknowledge of the Father to the ſanctification of the ſpirit.* Rom. 8. 26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought, but the ſpirit it ſelf maketh requeſt for vs with ſighes which cannot be expreſſed.*

We are not therefore to imagin or ſurmiſe, that Chriſt proſtrateth himſelfe vpon his knees before his fathers throne for vs, neither is it neceſſarie, ſeeing his very preſence before his father, hath in it the force of an humble petition.

The end of Chriſts interceſſion is, that ſuch as are iuſtified by his merits, ſhould by this meanes continue in the ſtate of grace. Now Chriſts interceſſion preſerueth the elect in couering their continuall ſlips, infirmities, and imperfect actions, by an eſpeciall and continuall application of his merits. That by this means mans perſon may remain iuſt, and mans works acceptable to God. 1. Iohn 2. 2. *He is a reconciliation for our ſinnes, and not for ours only, but for the ſinnes of the whole world.* 1 Pet. 2. 5. *Ye as liuely ſtones, be made a ſpirituall houſe and hol priesthood, to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt.* Reu. 8. 3, 4. *And another Angell came and ſtood before the altar, hauing a golden cenſer, and much odours was giuen vnto him that he ſhould offer with the praiers of all Saints vpon the golden altar, which is before the throne, and the ſmoke of the odours with the praiers of the Saints, went vp before God out of the Angels hand.*

Thus farre concerning Chriſts Prieſthood, now follow his Propheticall and Regall offices.

His Propheticall office, is that, whereby he immediatly from his father, reuealeth his word and all the means of ſaluation compriſed in the ſame. Ioh. 1. 18. *The Sonne, which is in the boſome of his Father, he hath declared vnto you.* Ioh. 8. 26. *Thoſe things which I heare of my Father, I ſpeake to the world.* Deu. 18. 18.

The word was firſt reuealed, partly by viſions, by dreames, by ſpeach; partly by the inſtinct and motion of the holy Ghoſt. Hebr. 1. 1. *At ſundrie times, and in diuers manners, God ſpake in old time to our fathers the Prophets: in theſe laſt daies he hath ſpoken to vs by his Son.* 2. Pet. 1. 21. *Prophecie came not in old time, by the will of man, but holy men of God ſpake, as they were moued by the holy Ghoſt.*

The like is done ordinarily onely by the preaching of the word, where the holy Ghoſt doth inwardly illuminate the vnderſtanding. Luke 24. 45. *Then opened he their vnderſtanding, that they might vnderſtand the Scriptures.* verſ. 21. 15. *I will giue you a mouth and wiſdome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.* Act. 16. 14. *Whoſe heart the Lord opened, that ſhe attended on the things that Paul ſpake.*

For this cauſe, Chriſt is called the Doctor, Lawgiuer, and Counſellor of his Church. Matth. 23. 10. *Be ye not called Doctors, for one is your Doctor, Ieſus Chriſt.* Iames 4. 12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* Eſa. 9. 6. *He ſhall call his name Counſellour, &c.* Yea, he is the Apoſtle of our profeſſion. Heb. 3. 1. The Angel of the couenant. Malac. 3. 1. And the Mediatour of the new couenant. Heb. 9. 15. Therfore the ſouereigne authoritie of expounding the Scripture, onely belongs to Chriſt: and the Church hath onely the miniſtery of iudgement and interpretation committed vnto her.

Chriſts Regall office, is that whereby he deſtributeth his gifts, and diſpoſeth all things for the benefit of the elect. Pſalm. 2. and 110. 31. 2. *The Lord ſaid vnto my Lord, ſit thou on my right hand, till I make thine enemies thy foote-ſtoole.*

The execution of Chriſts Regall office, comprehen-

deth

deth his exaltation.

Chriſts exaltation, is that, by which he, after his humiliation, was by little and little exalted to glorie; and that in ſundrie reſpects according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the leaſt alteration thereof. Rom.1.4. *Declared mightily to be the ſon of God, touching the ſpirit of ſanctification by the reſurrection from the dead.* Act.2.36. *God hath made him both Lord and Chriſt, whom ye haue crucified.*

The exaltation of his humanity, is the putting off from him his ſeruile condition, and all infirmities, and the putting on of ſuch habituall gifts; which albeit they are created & finite, yet they haue ſo great and ſo merueilous perfection, as poſsibly can be aſcribed to any creature. The gifts of his mind, are wiſdome, knowledge, ioy, and other vnſpeakeable vertues of his bodie, immortalitie, ſtrength, agilitie, brightneſſe. Philip.3.21. *Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie.* Mat.17.2. *He was transfigured before them, and his face did ſhine as the ſunne, and his clothes were as white as the light.* Heb.1.9. *God euen thy God hath annointed thee with the oile of gladneſſe aboue thy fellowes.* Eph.1.20,22.

Chriſts bodie, although it be thus glorified, yet is it ſtill of a ſolide ſubſtance, compaſſed about, viſible, palpable, and ſhall perpetually remaine in ſome certaine place. Luke 24.39. *Behold my hands, and my feet, it is euen I, touch me, and ſee: a ſpirit hath no fleſh and bones, as ye ſee me haue.*

There be three degrees of Chriſts exaltation.

I. His reſurrection, wherein by his diuine power he ſubdued death, and raiſed vp himſelf to eternal life. 2.Cor.13.4. *Though he was crucified concerning his infirmitie, yet liueth he through the power of God.* Matth.28.6. *He is not here, for he is riſen, as he ſaid, Come ſee the place where the Lord was laid.*

The end of Chriſts reſurrectiō, was to ſhew, that his ſatisfactiō, by his paſsion and death, was fully abſolute. For one only ſin would haue detained the Mediatour vnder the dominion

dominion of death, though he had fully satisfied for al the rest. 1. Cor. 15. 17. *If Christ be not raised, your faith is in vain: ye are yet in your sinnes*, Rom. 4. 25. *Who was deliuerd to death for our sinnes, and is risen againe for our iustification.*

II. His ascension into heauen, which is a true, local, and visible translation of Christs human nature from earth into the highest heauen of the Blessed, by the vertue and power of his deitie. Act. 1. 9. *When he had spoken these things, while they beheld, he was taken vp: for a cloud tooke him vp out of their sight: And while they looked stedfastly towards heauen, as he went, behold, two men stood by them in white apparell: which also said, Ye men of Galilee, why stand ye gazing into heauen, this Iesus which is taken vp from you into heauen, shall come as ye haue seene him goe into heauen.* Ephes. 4. 10. *He ascended farre aboue all the heauens.*

The end of Christs assention was, that he might prepare a place for the faithfull, giue them the holy Ghost, and there eternall glorie. Ioh. 14. 2. *In my fathers house are many mansions: if it were not so, I would haue told you: I goe to prepare a place for you*, Chap. 16. 7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you. &c.*

III. His sitting at the right hand of God the Father, which metaphorically signifieth that Christ hath in the highest heauens actually all glorie, power, and dominion. Hebr. 1. 3. *By himselfe he hath purged our sinnes, and sitteth at the right hand of the maiestie, in the highest places.* Psalm. 110. 1. *The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footestoole.* 1. Cor. 15. 25. *He must reigne till he hath put all his enemies vnder his feet.* Act. 7. 55. *He being full of the holy Ghost, looked stedfastly into heauen, and saw the glorie of God, and Iesus standing at the right hand of God.* Marke 20. 22.

His Regall office, hath two parts. The first is his regiment of the kingdome of heauen, part whereof is in heauen, part vpon the earth, namely the congregation of the faithfull.

In the gouernement of his Church, he exerciseth two prerogatiues

prerogatiues royall. The first, is to make lawes. Iam.4.12. *There is one lawgiuer which is able to saue and to destroy.* The second, is to ordaine his ministers. Eph.4.11. *He gaue some to be Apostles, others Prephets, others Euangelists, some pastures and teachers, &c.* 1.Cor. 12.28 *God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, then them that do miracles, after that the gifts of healing, helpers, gouernours, diuersitie of tongues,*

Christs gouernement of the Church, is either his collection of it out of the world, or conseruation being collected. Eph.4.12. Psal.10.

The second part of his Regall office, is the destruction of the kingdome of darkenesse. Col.1.13. *Who hath deliuered vs from the kingdome of darknesse,* Psal.2.9. *Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessell.* Luke 19.27. *Those mine enemies, that would not that I should raigne ouer them, bring hither, and slay them before me.*

The kingdome of darknesse, is the whole companie of Christs enemies.

The Prince of this kingdome, and of all the members thereof, is the deuill. Eph.2.2. *Ye walked once according to the counsell of the world, and after the Prince that ruleth in the aire, euen the Prince that now worketh in the children of disobedience.* 2.Cor.4.4. *The god of this world hath blinded the eies of the infidels.* 2.Cor.6.15. *What concord hath Christ with Beliall, or what part hath the beleeuer with the infidell.*

The members of this kingdome, and subiects to Satan, are his angels, and vnbeleeuers, among whom, the principall members are *Atheistes*, who say in their heart, there is no God. Psalm.14.1. And *Magitians*, who bargaine with the deuill, to accomplish their desires. 1.Sam.28.7. Psalm.58.5. *Idolatours*, who either adore false gods, or the true God in an idole. 1.Cor.10.7,20. *Turkes* and *Iewes* are of this bunch; so are *Heretikes*, who are such as erre with pertinacie in the foundation of religion. 2.Tim.2.18. *Apostataes*, or reuolters frō faith in Christ Iesus, Heb.6.6. *False*

Christs, who beare men in hand, they are true Christs. Matth.24.26. There were many such, about the time of our sauiour Christ his first comming, as *Iosephus* witnesseth booke 20 of Iewish antiquities, the 11.12. and 14. chapters. Lastly, that *Antichrist*, who, as it is now apparant can be none other but the Pope of Rome. 3. Thess.2.3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the son of perdition, which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe that he is God.* Reuel.13.11. *And I beheld another beast comming out of the earth, which had two hornes like the lambe, but he spake like the dragon: And he did al that the first beast could doe before him, and he caused the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed.*

There were then, first, Antichrists at Rome, when the Bishops thereof would be entitled Vniuersal, or supreame gouernours of the whole world, but then were they complete, when they, together with Ecclesiasticall censure vsurped ciuill authoritie.

After that Christ hath subdued all his enemies, these two things shall ensue: I. The surrendering ouer of his kingdome to God the Father, as concerning the regimẽt: for at that time shall cease both that ciuill regiment, and spirituall policie, consisting in word and spirit together. II. The subiection of Christ, onely in regard of his humanitie, the which then is, when the Sonne of God shal most fully manifest his maiestie, which before was obscured by the flesh, as a vaile, so that the same flesh remaining both glorious and vnited to the Son of God, may by infinit degrees appeare inferiour.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glory of the humanity, but in manifesting most fully the maiestie of the *Word*.

CHAP.

CHAP. XIX.

Concerning the outward meanes of executing the decree of election, and of the Decalogue.

AFter the foundation of Election, which hath hitherto bene deliuered, it followeth, that we should entreat of the outward meanes of the same.

The means are Gods couenant, and the seale thereof.

Gods couenant, is his contract with man, concerning life eternall, vpon certaine conditions.

This couenant consisteth of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to be his God, if he breake not the condition.

Mans promise to God, is that, whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Again, there are two kinds of this couenant. The couenant of workes, and, The couenant of grace. Ieremy 31.31, 32, 33. *Behold, the daies come, saith the Lord, that I wil make a new couenant with the house of Iudah. Not according to the couenant I made with their fathers, when I tooke them by the hand to bring them out of the land of Ægypt: the which my couenant they brake, although I was an husband to them, saith the Lord. But this shall be the coueuant, that I will make with the house of Israell: after those daies, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

The couenant of workes, is Gods couenant, made with condition of perfect obedience, & is expressed in the Morall Law.

The Moral Law, is that part of Gods word, which commandeth perfect obedience vnto man, as wel in his nature,

as in his actions, and forbiddeth the contrarie. Rom. 10. 5. *Moses thus describeth the righteousnes which is of the Law, that the man which doth these things, shall liue thereby.* 1. Tim. 1. 5. *The end of the commandement, is loue out of a pure heart, and of a good conscience, and faith vnfained.* Luke 16. 27. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.* Rom. 7 *Wee know that the law is spirituall.*

The Law hath two parts. The Edict, commanding obedience, and the condition binding to obedience. The condition, is eternall life to such as fulfill the Law, but to transgressours, euerlasting death.

The Decalogue or ten commandments, is an abridgement of the whole Law, and the couenant of workes. Exodus 34. 27. *And the Lord said vnto Moses, write thou these words for after the tenour of these words, I haue made a couenant with thee, and with Israell. And was there with the Lord fourtie daies and fourtie nights, and did neither eat bread, nor drinke water, and he wrote in the Tables the words of the couenant, euen the ten commandments.* 1. King. 8. 9. *Nothing was in the Arke, saue the two tables of stone, which Moses had put there at Horeb, where the Lord made a couenant with the children of Israell, when he brought them out of the land of Egypt.* Math. 22. 40. *On these two commandements hangeth the whole law and the prophets.*

The true interpretation of the Decalogue, must be according to these rules.

I. In the negatiue, the affirmatiue must be vnderstood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue bindeth at al times, but not to al times: and therefore negatiues are of more force.

III. Vnder one vice expressely forbidden, are comprehended all of that kind, yea, the least cause, occasion, or entisement thereto, is as well forbidden, as that. 1. Ioh. 3. 15 *Whosoeuer hateth his brother, is a manslayer.* Matth. 5. 21. to the end. Euill thoughts are condempned as well as euill actions.

IV. The

IV. The ſmalleſt ſinnes are intitled with the ſame names, that that ſinne is, which is expreſſely forbidden in that commaundement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a luſting eie, is adulterie.

V. We muſt vnderſtand euery commaundement of the law ſo, as that we annex this condition: *vnleſſe God commaunded otherwiſe.* For God being an abſolute Lord, and ſo aboue the law, may commaund that which his law forbiddeth: ſo he commaunded Iſaac to be offered, the Egyptians to be ſpoiled, the braſen ſerpent to be erected, which was a figure of Chriſt, &c.

The Decalogue is deſcribed in two Tables.

The ſumme of the firſt Table, is, that we loue God with our minde, memorie, affections, and all our ſtrength. Mat. 22.37. *This is the firſt,* (to wit, in nature and order) *and great commaundement,* (namely, in excellencie and dignitie.)

CHAP. XX.

Of the firſt Commaundement.

THe firſt Table hath foure commaundements.

The firſt, teacheth vs to haue and chooſe the true God for our God. The wordes are theſe.

I am Iehouah thy God, which brought thee out of the land of Egypt, and out of the houſe of bondage. Thou ſhalt haue none other Gods but me.

The Reſolution.

(*I am*) If any man rather iudge, that theſe wordes are a preface to al the commaundements, then a part of the firſt, I hinder him not: Neuertheleſſe, it is like, that they are a perſuaſion to the keeping of the firſt commandement: and that they are ſet before it, to make way vnto it: as being

more hard to be receiued than the reſt. And this may appeare, in that the three commaundements next following, haue their ſeuerall reaſons.

Iehouah) This word ſignifieth three things: I. Him who of himſelfe, and in himſelfe, was from all eternitie. Reuel. 1. 8. *Who is, who was, and who is to come.* II. Him which giueth being to all things, when they were not; partlie by creating, partly by preſeruing them. III. Him which mightily cauſeth that thoſe things which hee hath promiſed, ſhould both be made, and continued. Exod. 6. 1. Rom. 4. 17.

Here beginneth the firſt reaſon of the firſt commandement, taken from the name of God: it is thus framed:

He that is Iehouah, muſt alone be thy God,

But I am Iehouah:

Therefore I alone muſt be thy God.

The propoſition is wanting: the aſſumption is in theſe wordes (*I am Iehouah*) the concluſion is the commaundement.

Thy God) Theſe are the words of the couenant of grace, Iere. 32. 33. whereby the Lord promiſeth to his people, remiſsion of ſinnes, and eternall life. Yea, theſe words are as a ſecond reaſon of the commaundements, drawne from the equalitie of that relation, which is betweene God and his people.

If I be thy God, thou againe muſt be my people, and take me alone for thy God.

But I am thy God:

Therefore thou muſt bee my people, and take me alone for thy God.

The aſſumption, or ſecond part of this reaſon, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, from the ſeruitude of a moſt tyrannous maſter. This deliuerie was not appropriate onely to the Iſraelites, but in ſome ſort to the Church of God in all ages: in that it was a tipe of a more ſurpaſsing deliuerie, from that fearefull kingdome of darkneſſe. 1. Cor. 10. 1, 2. *I would not haue you ignorant, brethren,*

that

that al our fathers were vnder the cloud, and al passed through the red sea, and were all baptised vnto Moses in the cloud, and in the sea. Col. 1.13. *Who hath deliuered vs from the power of darkenesse, and translated vs into the kingdome of his deare sonne.*

Other gods, or strange gods) They are so called, not that they by nature are such, or can be, but because the corrupt, and more than diuelish heart of carnall man esteemeth so of them. Philip. 3.19. *Whose God is their bellie.* 1.Corin. 4.4. *Whose mindes the god of this world hath bewitched.*

Before my face) That is, (figuratiuely) in my sight, or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commaundement, as if he should say, If thou in my presence reiect me, it is an heinous offence: see therefore thou doe it not. After the same maner reasoneth the Lord. Gen. 17. 1. *I am God Almightie, therefore walke vprighly.*

The affirmatine part.

Make choise of Iehouah to be thy God.

The duties here commaunded, are these: I. To acknowledge God, that is, to know & cõfesse him to be such a God, as he hath reuealed himselfe to be in his word, and creatures. Col. 1.10. *Increasing in the knowledge of God.* Ier. 24.7. *And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole heart.* In this knowleege of God must we glorie. Iere. 9.24. *Let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord which shew mercie, iudgement, and righteousnesse in the earth.*

II. An vnion with God, whereby man is knit in heart with God. Iosh. 23.8. *Sticke fast vnto the Lord your God, as ye haue done vnto this day.* Acts 11.23. *He exhorteth all, that with purpose of heart, they would cleaue to the Lord.* Man cleaueth vnto god three maner of waies: in affiance, in loue,

and

and feare of God.

Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaults whatsoeuer doth stedfastly rest himselfe. 2. Chro. 20. 20. *Put your trust in the Lord your God, and ye shall be assured, beleeue his Prophets, and ye shall prosper.* Psal. 27. 1. *God is my light, and my saluation, whom should I feare? God is the strength of my life, of whom should I be afraid?* ver. 3. *Though an host pitched against me, mine heart should not be afraid: though warre be raised against me, I will be secure.*

Hence ariseth patience, and alacritie in present perils. Psal. 39. 9. *I should haue beene dumme, and not opened my mouth, because thou didst it.* 2. Sam. 16. 10. *The King said, What haue I to doe with you, ye sonnes of Zeruiah? If he curseth because the Lord said, Curse Dauid, what is he that dare say, Why doest thou so?* Gen 45. 5. *Be not sad, neither grieued with your selues, that ye sold me hither: for God did send me before you, for your preseruation.* ver. 8. *Now then, you sent me not, but God him selfe.* 2. King. 6. 16. *Feare not, for they that be with vs, are mo than they that be with them.*

This affiance ingendereth hope, which is a patient expectation of Gods presence and assistance in al things that are to come. Psal. 37. 5. *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.* ver. 7. *Wait patiently vpon the Lord, and hope in him.* Pro. 16. 3. *Commit thy workes vnto the Lord, and thy thoughts shall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodnesse and fauour towards him, doth againe loue him aboue all things. Deuter. 6. 5. *Thou shalt loue the Lord thy God, with all thine heart, and with all thy soule, and with all thy strength.*

The markes of the true loue of God are these: I. To heare willingly his word. II. To speake often of him. III. To thinke often of him. IV. To do his will without yrksomnesse. V. To giue bodie, and all for his cause. VI. To desire his presence aboue all, and to bewaile his absence. VII. To embrace all such things, as appertaine to him. VIII. To loue and hate him, which he loueth and hateth.

teth. IX. In all things to ſeeke to pleaſe him. X. To draw others vnto the loue of him. XI. To eſteeme highly of ſuch gifts and graces as he beſtoweth. XII. To ſtay our ſelues vpon his counſailes reuealed in his word. Laſtly, to call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercie and iuſtice, doth, as it were a capitall crime, feare to diſpleaſe God. Pſal. 103. 3 *With thee is mercie, that thou maiſt be feared.* Haba. 3. 16 *When I heard it, my belly trembled, my lips ſhooke at the voice: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in the day of trouble, when he commeth vp againſt the people to deſtroy them.* Pſal. 4. 4. *Tremble, and ſinne not.*

Hence ariſeth the godly mans deſire, to approue himſelfe in al things to his God. Gen. 5. 22. *And Henoch walked with God, after that, &c.* Gen. 17. 1. *God ſaid to him, I am all ſufficient, walke before me, and be thou perfect.*

Out of theſe three former vertues, proceedeth humilitie, whereby a man acknowledging Gods free bountie, and proſtrating himſelfe before him, doth aſcribe vnto him all praiſe and glorie. 1. Cor. 1. 31. *Let him that glorieth, glorie in the Lord.* 1. Pet. 15. 5. *Decke your ſelues inwardly with lowlineſſe of mind: for God reſiſteth the proud, and giueth grace to the humble.* ver. 6. *Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time.* 1. Chr. 29. 10, 11. *And Dauid ſaid, Bleſſed be thou, O Lord God of Iſrael our Father, for euer, and thine, O Lord, is greatneſſe and power, and glorie, and victorie, and praiſe: for all that is in heauen, and in earth, is thine, &c.* and ver. 14. *But who am I, and what is my people, that we ſhould be able to offer willingly on this ſort: for all things come of thee, and of thine owne hand we haue giuen the, &c.*

The negatiue part.

Account not that as God which is by nature no God.

In this place, are theſe ſinnes forbidden. I. Ignorance

of the true God, and his will, which is not onely not to know, but also to doubt of such things, as God hath reuealed in his word. Iere.4.22. *My people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: they are wise to do euill, but to do well they haue no knowledge.* Iere.9.3. *They proceed from euill to worse, and haue not knowne me, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Iustice, Wisedome, Prouidence, Presence, Psal. 14.1. *The foole hath said in his heart, there is no God.* Ephes.2.12. *Ye had no hope, and were without God in the world.* Malach.1.2. *I loue you, saith the Lord, yet ye say, wherein haue we spoken against thee?* ver.14. *Ye haue said, it is in vaine to serue God: and what profite is it, that we haue kept his commaundements, and that we walked humblie before the Lord of hosts?*

III. Errours concerning God, the persons of the Deitie, or the attributes. Here is to be reproued Hellenisme, which is the acknowledging and adoring of a multiplicitie of gods. Augustine in his 6. booke of the citie of God. Chap.7.

Againe, Iudaisme is here condemned, which worshippeth one God without Christ.

The like may be said of the heresies of the Maniches, and Marcian, who denie God the Father: of Sabellicus, denying the destinction of three persons: and Arrius, who saith, that Christ the Sonne of God is not verie God.

IV. To withdraw, and remoue the affections of the heart from the Lord, and set them vpon other things Esay 29.13. *The Lord said, this people draweth neere mee with their mouth, and honour me with their lippes, but their heart is far from me.* Iere.12.2. *Thou art neere in their mouth, and farre from their reines.* The heart is many waies withdrawne from God.

I. By distrust in God. Heb.10.38. *The iust shall liue by faith, but if any withdraw himself, my soule shall haue no pleasure in him.* From this diffidence arise; I. Impatience in suffering afflictions. Iere.20.14. *Cursed be the day wherein*

I

I was borne, and let not the day wherein my mother bare me, be bleſſed. ver.13. *Curſed be the man that ſhewed my father, ſaying, a man child is borne vnto thee, and comforted him.* verſ.18. *How is it that I came forth of the wombe, to ſee labour and ſorrow, that my daies ſhould be conſumed with ſhame?* III. Tempting of God, when ſuch as miſtruſt, or rather contemne him, ſeeke ſignes of Gods truth and power. Matth.4.7. *Thou ſhalt not tempt the Lord thy God.* 1.Cor.10.6. *Neither let vs tempt God, as they tempted him, and were deſtroyed by ſerpents.* verſ.10. *Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* III. Deſperation. Gen.4.13. *Mine iniquitie is greater than can be pardoned.* 1.Theſſ.4.13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulneſſe concerning the truth of Gods benefites preſent, or to come. Pſal.116.11. *I ſaid in mine haſte, all men are liers:*

II. Confidence in creatures, whether it bee in their ſtrength, as Iere.17.5. *Curſed is the man, that hath his confidence in man, and maketh fleſh his arme, but his heart ſlideth from the Lord.* Or riches. Matth.6.24. *Ye can not ſerue God and riches,* Epheſ.5.5. *No couetous perſon which is an adulterer, hath inheritance in the kingdome of Chriſt, and of God.* Or defenced places. Iere.49.16. *Thy feare, and the pride of thine heart hath deceyued thee, thou that dwelleſt in the clifts of the Rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neaſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lord.* Or pleaſure, and dainties: to ſuch their bellie is their God. Philip.3.4. Or in phyſitians: 2.Chron.6.12. *And Aſa in the nine and thirtieth yeere of his reigne, was diſeaſed in his feete, and his diſeaſe was extreame, yet he ſought not the Lord in his diſeaſe, but to the phyſitians.* Briefly, to this place principally may be adioyned that diueliſh confidence, which Magitians, and all ſuch as take aduice at them, doe put in the diuell, and his workes. Leuit.20.6. *If any turne after ſuch a worke with ſpirit, and after ſoothſayers, to go a whooring after them, then will I ſet my face againſt that perſon, and will cut him off from among this people.*

III. The loue of the creature, aboue the loue of God. Mat.10.37. *He that loueth father or mother more than me, is not worthie of me, and he that loueth ſonne or daughter more than me, is not worthie of me.* Ioh.12.43. *They loued the praiſe of man more than the praiſe of God.* To this belongeth ſelfe-loue. 2.Tim.3.2.

IV. Hatred, and contempt of God, when man flieth from God, & his wrath, when he puniſheth offences. Rom. chap.8.verſ.7. *The wiſdome of the fleſh is enmitie with God.* Rom.1.30. *Haters of God, doers of wrong.*

V. Want of the feare of God. Pſal. 36.1. *Wickednesse ſaith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more than the Creator. Reuel.21.8. *The fearefull and vnbeleeuing, ſhall haue their part in the lake which burneth with fire and brimſtone.* Matt. 10.28. *Feare not them which kill the bodie, but feare him that can caſt both bodie and ſoule into hell fire.* Ierem.10.2. *Be not afraid of the ſignes of heauen, though the heathen be afraid of ſuch.*

VII. Hardneſſe of heart, or carnall ſecurie, when a man neither acknowledging Gods iudgements, nor his owne ſinnes, dreameth he is ſafe from Gods vengeance, and ſuch perils as ariſe from ſinne. Rom.2.5. *Thou after thine hardnes, and heart that can not repent, heapeſt to thy ſelf wrath againſt the day of wrath.* Luke 21.34. *Take heede to your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and cares of this life, and leaſt that day come on you as vnawares.*

Theſe all doe ioyntly ingender pride, whereby man aſcribeth all that he hath that is good, not to God, but to his owne merit and induſtrie, referring, and diſpoſing them wholie vnto his owne proper credite. 1.Corin.4.6. *That yee might learne by vs, that no man preſume aboue that which is written, that one ſwell not againſt another, for any mans cauſe.* verſe 7. *For who ſeparateth thee? or what haſt thou, that thou haſt not receyued? if thou haſt receyued it, why reioyceſt thou, as though thou haddeſt not receiued it?*

Gen.

Gen.3.5. *God doth know that when ye ſhall eat thereof, your eies ſhall be opened, and ye ſhall be as Gods, knowing good and euill.* The higheſt ſtaire of prides ladder, is that fearefull preſumption, by which many clime raſhly into Gods ſeat of maieſtie, as if they were gods. Act.12.22,23. *The people gaue a ſhout, ſaying, The voice of God, and not of man: But immediatly the Angell of the Lord ſmote him, becauſe he gaue not glorie vnto God, ſo that he was eaten vp of wormes, and gaue vp the ghoſt.* 2.Theſſ.2.4. *Which is an aduerſary and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the Temple of God, ſhewing himſelfe that he is God.*

CHAP. XXI.

Of the ſecond commandement.

HItherto haue we entreated of the firſt Commandement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the firſt Table, concerne that holy profeſsion, which we muſt make towards the ſame God. For firſt, it is neceſſarie to make choice of the true God. Secondly, to make profeſsion of the ſame God.

In the profeſsion of God, we are to conſider the parts thereof, and the time appointed for this profeſsion.

The parts are two: The ſolempne worſhip of God, and the glorifiing of him.

The ſecond Commandment, deſcribeth ſuch holy and ſolempne worſhip, as is due vnto God. The words of the Commandement are theſe.

Thou ſhalt make thee no grauen image, neither any ſimilitude of things which are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth:

thou shalt not bow downe to them, neither serue them, for I am the Lord thy God, a iealous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and shew mercie vnto thousands, vpon them that loue me and keepe my commandements.

The Resolution.

Thou shalt not make) This is the first part of the commandement, forbidding to make an idoll: Now an idoll is not only a certaine representation, and image of some feigned God, but also of the true Iehouah. The which may be proued against the Papists by these arguments. The first is, Deu. 4. 15. 16. *Take therfore good heed vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire, that ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenes of male or female.* Out of the words vttered by Moses, a reason may be framed thus.

If ye saw no image (namely of God) ye shall make none.
But ye saw no image, onely heard a voice:
Therefore ye shall make no image of God.

The second reason: That idolatrie which the Israelits cõmitted, the very same is prohibited in this cõmandment.

But the Israelits idolatrie was the worship of God in an image. Hos. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baali, but shall call me Ishi.*

The golden calfe was an image of God: for when it was finished. Aaron proclaimed that *to morrow should be a feast to Iehouah.* Exod. chap. 32. ver. 5. And the same calfe is tearmed an idol. Act. chap. 7. vers. 41.

Therefore the worshipping of God in an image, is here prohibited.

Any grauen image) Here the more speciall is put for the more generall, namely, a grauen image for all counterfeit

ſeit means of Gods worſhip.

The firſt part of the commandment is here illuſtrated, by a double diſtribution. The firſt, is drawne from the cauſes. *Thou ſhalt not make thee any idol, whether it be engraue in wood or ſtone: or whether it be painted in a table.* The ſecond, is taken from the place. *Thou ſhalt not make thee an idole of things in heauen, as ſtars, and birds: or in the earth, as of man, woman, beaſts: or vnder the earth, as fiſhes.*

This place is ſo expounded by Moſes, Deut. 4. 14. to the 20. verſe.

Thou ſhalt not bow down to them) This is the ſecond part of the commandment, forbidding al men to fall down before anidol. In this word, *bow downe*, is againe the ſpeciall put for the generall: for in it is inhibited al fained worſhip of God.

For I) Theſe words are a confirmation of this commandement, perſuading to obedience, by foure reaſons.

The Lord] (*which is ſtrong*) The firſt reaſon, God is ſtrong, and ſo able to reuenge idolatrie. Heb. 10. 31.

A iealous God) This ſpeach is taken from the ſtate of wedlocke: for God is called the husband of his Church. Eſay. 54. 5. Eph. 5. 26, 27. And our ſpirituall worſhip, is, as it were, a certaine mariage of our ſoules conſecrated vnto the Lord. Ier. 2. 2. *I remember thee with the kindnes of thy youth and the loue of thy mariage, when thou went eſt after me in the wilderneſſe, in a land that was not ſowne.* Here is another argument drawne from a compariſon of thinges that be like. Gods people muſt alone worſhip him, becauſe they are linked to him as a wife is to her husband, vnto whom alone ſhe is bound: therfore if his people forſake him, and betroth themſelues vnto idols, he will vndoubtedly giue them a bill of diuorcement, and they ſhall be no more eſpouſed vnto him.

Viſiting) To viſit, is not only to puniſh the children for the fathers offences, but to take notice, and apprehend them in the ſame faults: by reaſon they are giuen ouer to commit their fathers tranſgreſſions, that for them they be puniſhed. And this is the third reaſon drawn from the effects of Gods anger.

Hate

Hate me) It may be, this is a secret answere, the obiection whereof is not here in expresse words set downe, but may be thus framed. *What if we vse idols to inflame, and excite in vs a loue and remembrance of thee.* The answer is this by the contrarie: *You may thinke that your vse of idols kindleth in you a loue of me, but it is so far from that, that all such as vse them cannot chuse but hate me.*

Shew mercie) The fourth reason deriued from the effects of Gods mercie to such as obserue this commandement. Here may we first obserue, that Gods mercy exceedeth his iustice. Psalm. 103.8. *The Lord is full of compassion and mercie, slow to anger, and of great kindnesse.* vers. 17. *The louing kindnesse of the Lord, endureth for euer.* vers. 9. *He will not alway chide, neither keepe his anger for euer.* Secondly, we may not surmise, that this excellent promise is made to euery one particularly, who is borne of faithful parents. For godly Isaak had godlesse Esau to his son; and godles Saule, had godly Ionathan.

The Negatiue part.

Thou shalt neither worship false gods, nor the true God with false worship.

Many things are here forbidden. I. The representation of God, by an image. For it is a lie. Habak. 2.18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10.2. *The idoles haue spoken vanitie.* Ierem. 10.8. *The stocke is a doctrine of vanitie.* The Eliber Council in the 39. canon, hath this edict. *We thought it not meet to haue images in Churches, least that which is worshipped and adored, should be painted vpon wals.* Clement. booke 5. ad Iacob. Dom. *That serpent by others is wont to speake these words: We in honour of the inuisible God, are accustomed to adore visible images, the which out of all controuersie, is very false.* August. in his treatise vpon the 113. Psalm.

The image of the crosse and Christ crucified, ought to be

be aboliſhed out of Churches, as the braſen ſerpent was. 2. King. 18. 4. Hezekiah is commended for breaking in pieces the braſen ſerpent to which the children of Iſraell did then burne incenſe. This did Hezekiah, albeit at the firſt this ſerpent was made by the Lords appointment. Nomb. 21. 8. and was a tipe of Chriſts paſsion. Iohn 3. 14. Origen in his 7. booke againſt Celſus. *We permit not any to adore Ieſus vpon the altars in images, or vpon Church walles: becauſe it is written, Thou ſhalt haue none other gods but me.*

Epiphanius in that epiſtle which he wrote to Iohn, Biſhop of Ieruſalem, ſaith, *It is againſt the cuſtom of the Church, to ſee any image hanging in the Church, whether it be of Chriſt, or any other ſaint, and therefore euen with his owne hands rent he aſunder the vaile, wherein ſuch an image was painted.*

Some obiect the figure or ſigne, which appeared to Conſtantine, wherein he ſhould ouercome: but it was not the ſigne of the croſſe (as the Papiſts doe triflingly imagine) but of Chriſts name: for the thing was made of theſe two greeke letters χρ conioyned together, Euſeb. in the life of Conſtant. booke 1. chap. 22. 25.

Neither ſerue the Cherubims, which Salomon placed in the temple, for the defence of images: for they were only in the holy of holieſt, where the people could not ſee them. And they were tipes of the glorie of the Meſsiah, vnto whom the very Angels were ſubiect: the which we haue now verified in Chriſt.

If any man reply, that they worſhip not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator, and if it could, yet God would not be worſhipped in it, becauſe it is a dead thing: yea, the worke of mans hands, *not of God:* and therefore is more baſe then the ſmalleſt liuing creature, of the which we may lawfully ſay, it is the *worke of God.* This euinceth, that no kind of diuine worſhip belongeth to an image, either ſimply or by relation, whatſoeuer the ſophiſticall ſchoolemen iangle to the contrarie.

If any man be yet desirous of images, he may haue at hand the preaching of the Gospel, a liuely image of Christ crucified. Galat. 3. 1. *O foolish Galathians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?* The like may be said of the two Sacraments. And that saying of Clemens is true, in his fifth booke of Recognit. *If you will truly adore the image of God, do good vnto man, and ye shal worship his true image: for man is the image of God.*

II. The least approbation of idolatrie. Hos. 13. 2. *They say one to another whilst they sacrifice a man, let them kisse the calues.* Now a kisse, is an eternall signe of some allowance of a thing. Gen. 48. 11.

Therefore it is vnlawfull to be present at Masse, or any idolatrous seruice, though our minds be absent. 1. Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your body, and in your spirits, which are Gods.* Rom. 11. 4. *What saith the Scripture? I haue reserued vnto my selfe seuen thousand men, which haue not bowed the knee to Baal.* Euseb. 3. booke. *The Martyrs, when they were haled vnto the temples of idols, cryed out, and with a loud voice in the middest of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, reioicing greatly that they might make such a confession.*

That which may be obiected of *Naaman* the Syrian, who worshipped in the temple of Rimmon, is thus answered, that hee did it not with purpose to commit idolatrie, but to performe that ciuill obeysance, which he was wont to exhibit to the Kings maiestie. 2. King. chap. 5. ver. 17, 18.

And for this cause, are vtterly forbidden all such processions, plaies, and such feasts, as are consecrated to the memoriall, and honour of idoles. Exod. 32. 6. *They rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sat them downe to eat and drinke, and rose vp to play.* 1. Cor. 10. 7. *Neither be ye idolaters as some of them were, as it is written. &c.* And Paule (1. Cor. 8. 4. to the end) earnestly dehorteth the Corinthi-

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ans from ſitting at the table in the idols temple; albeit they *know that an idol is nothing in the world.* Tripartite hiſtorie, booke 6. chap. 30. *Certaine ſouldiers refuſed to adore, as the cuſtome was, the banner of Iulian, in which were painted the images of Iupiter, Mercurie, and Mars: others bring again the rewards, which they, after they had burned incenſe on an altar in the Emperours preſence, had receiued: Crying, that they were Chriſtians, and would liue and die in that profeſſion: and as for their former fact, it was of ignorance: yea though they had polluted hands with idolatrie of the Painims, yet they kept their conſciences cleane.*

III. All reliques and monuments of idoles: for theſe, after the idols themſelues are once aboliſhed, muſt be raſed out of all memorie. Exod. 23. 13. *Ye ſhal make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.* Eſay. 30. 22. *And ye ſhall pollute the couering of the images of ſiluer, and the rich ornament of the images of gold, and caſt them away as a menſtruous cloath, and thou ſhalt ſay vnto it, Get thee hence.*

IV. Societie with infidels, is here vnlawful, ſerueth not onely to maintaine concord, but alſo to ioine men in brotherly loue. Of this ſocietie, there are many branches.

The firſt, is Mariage with infidels, Gen. 6. 2. *The ſons of God ſaw the daughters of men, that they were faire, and they tooke them wiues of all that they liked.* Mal. 2. 11. *Iudah hath transgreſſed, and an abhomination is committed in Iſraell, and in Ieruſalem: for Iudah hath defiled the holineſſe of the Lord, which he loued, and hath maried the daughters of a ſtrange god.* Ezra 9. 14. 2. *Should we returne to breake thy commandements, and ioine in affinitie with the people of ſuch abhomination?* 2. King. 8. 18. *He walked in the waies of the kings of Iſraell, as did the houſe of Ahab: for the daughters of Ahab was his wife: and he did euill in the ſight of the Lord.*

The ſecond, is the league in warre: namely, a mutuall confederacie, to aſſiſt one another in the ſame warre, and to haue one and the ſame enimies. This is ſundrie waies impious: I. If it be vnlawfull to craue aſsiſtance of Gods

enemies it is likewise vnlawfull to indent with them, that we will assist them. II. It obscureth Gods glory, as though he himself, either would not, or could not aid his Church. III. It is a thousand to one, least we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishments. 2. Chron. 19.2. *And Iehu the sonne of Hanani the Seer, went out to meet him, and said to king Iehoshaphat, wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is Traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things, as he knoweth, must serue to an idolatrous vse. This condemneth all those marchants, which transport wares to idolatours, and sell them franckincense, waxe, cloth, or other such things as helpe them in the seruice of their idoles.

The fourth, is triall of suits in law before Iudges which are infidels, when Christian courts may be frequented: but if they cannot, & we haue to deal with infidels, we may appeal to infidels. 1. Cor. 9.6. *Brother goeth to law with brother, and that vnder infidels*, Act 25.11. *Paul appealeth to Cæsar.*

The fifth, is the worshipping of the beast, and receiuing his marke. Reuel. 14.9. *If any man worship the beast and his image, and receiue the marke in his forehead, or in his hand.* vers. 10. *The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that old, but this new Rome, now no better then an hereticall and apostaticall Synagogue.

V. Will worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Coloss. 2.23. *Which things indeed haue a shew of wisdome in voluntarie religion, and humblenesse of mind, and in not sparing the bodie: neither haue they it in estimation to satisfy the flesh.* 1. Sam. 13.9,10. *And Saule said, Bring a burnt offring to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an end of offering the burnt offering, behold, Samuel came, and* verse 13. *said to Saul, thou hast*

haſt done fooliſhly, thou haſt not kept the commandement of the Lord thy God which he commanded thee. Hitherto may wee adde popiſh ſuperſtitions in ſacrifices, meates, holydayes, apparell, temporarie, and beadridden praiers, indulgences, auſtere life, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, bulding of aulters, pictures, Churches, and all other of that rabble.

To theſe may be added, conſort in muſicke in diuine ſeruice, feeding the eares, not edifying the minde. 1. Cor. 14 15. *What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo. I wil ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinus Martyr in his booke of Chriſtian queſtions and anſwers. 107. *It is not the cuſtome of the Church, to ſing their meeters with any ſuch kind of inſtruments, &c. but their maner is onely to vſe plainſong.*

Laſtly, monaſticall vowes, which, I. repugne the Law of God: as that vnchaſt vow of ſingle life, and proud promiſe of pouertie doe plainly euince: *For he that laboureth not, muſt not eate, ſaith Paul: And it is better to marrie, than to burne in luſt, ſaith the ſame Paul.* II. They are greater than mans nature can performe: as in a ſingle life, to liue perpetually chaſt. III. They diſanull Chriſtian libertie, and make ſuch things neceſſarie, as are indifferent. IV. They renue Iudaiſme. V. They are idolatrous, becauſe they make them parts of Gods worſhip, and eſteem them as meritorious.

VI. Hypocriſie, which giueth to God painted worſhip, that is, if you regard outward behauiour, great ſinceritie: if the inward and heartie affections none at all. Matth. 15.7. *Hypocrites, well hath Eſaias prophecied of you, ſaying, This people commeth neere me with their mouth, and honour mee with their lips, but their heart is farre from me.* Pſal. 10.4. *The wicked man is ſo proud, that he ſeeketh not for God.*

The effects of hypocriſie, are theſe: I. To ſeeke the pompe and glorie of the world, and by all meanes to enrich it ſelfe, notwithſtanding it make a glorious ſhew of the ſeruice. II. It is ſharpe ſighted, & hath eagles eyes to obſerue other mens behauior, when in the regarding its own,

it is as blind as a beetle. III. To be more curious in the obseruation of ancient traditions, then the statutes and commaundements of almightie God. IV. To stumble at a straw, and skip ouer a blocke, that is, to omit serious affaires, and hunt after trifles, Mat. 23.4. V. To do all things that they may be seene of men. Mat. 6.5.

Popish fasting, is meere hypocrisie: because it standeth in the distinction of meates, and it is vsed with an opinion of merite.

Externall abstinence from meates, without internall and spirituall fasting from sinne, and vnlawfull desires. Esay 58. 5,6. *Is this such a fast as I haue chosen, that a man should afflict his soule for a day, and bow downe his head as a bulrush, and lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednesse, and to take off the heauie burthens, and to let the oppressed go free, and that ye breake euerie yoke?*

VII. Contempt, neglect, and intermission of Gods seruice. Reuel. 3,15,16. *I know thy works, that thou art neither cold nor hote: I would thou werest cold or hote. Therefore because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.*

VIII. Corrupting of Gods worship, and that order of gouernment, which he hath ordained for his Church: the which is done, when any thing is added, detracted, or any way against this prescript, mangled. Deut. 12.32. *Euerie thing which I commaund you, that doe: neither adde to it, nor detract from it.* This condemneth that Popish eleuation of bread in the Lords supper, and the administration of it alone to the people without wine, together with that fearefull abomination of the Masse.

By this, wee may learne to reiect all Popish traditions, Matth. 15.9. *In vaine doe they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serue as well to superstition and false worship, as to enrich that couetous and proude Hierarchie:

whereas the Scriptures contained in the Old and New Teſtament, are al ſufficient, not only to confirm doctrines, but alſo to reforme maners. 2. Tim. 3. 16. *The whole ſcripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct, and to inſtruct in righteouſneſſe: that the man of God may be abſolute, being made peferct vnto all good workes.*

The Romiſh Hierarchie is here alſo condemned, from the partatour to the Pope: the gouernment whereof, is an expreſſe image of the olde Romaine Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circuite of that gouernment. Reuel. 13. 15. *And it was permitted to him, to giue a ſpirite to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.*

IX. A religious reuerence of the creature, as when we attribute more vnto it, than we ought. Reuel. 22. 8. *When I had heard and ſeene, I fell downe to worſhip before the feete of the Angel, which ſhewed me theſe things. But he ſaid vnto me, See thou doe it not: for I am thy fellow ſeruant.* Acts 10. 25. *As Peter came in, Cornelius met him, and fell downe at his feet, and worſhipped him. But Peter tooke him vp, ſaying, Stand vp, for euen I my ſelfe am a man.*

If then it be ſo hainous a thing, to reuerence the creature, much more to pray vnto it, whether it be Saint or Angell. Rom. chap. 10. ver. 14. *How ſhall they call vpon him, in whom they haue not beleeued.* Mat. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Neither may we pray vnto Chriſt, as he is onely man, but as he is God and man: for we direct not our praiers vnto the humanitie, but to the deitie, to which the humanitie is knit by an hypoſtaticall vnion.

This teacheth vs plainly, that inuocation of any creature is vnlawfull: for we muſt pray to them, that are able to know the ſecrets of the heart, and diſcerne the wiſedome of the ſpirit: now none is able to doe that, but ſuch a nature as is omnipotent. Rom. 8. 27. *He that ſearcheth the hearts,*

hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.

Neuertheleſſe, ſuch as are Saints indeed, are to be honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and alſo by imitation of their manners and liues, beeing as patterns for vs to walke after.

X. Worſhip of diuels: I. Magique, which is a miſchieuous art, accompliſhing wonders by Satans aſsiſtance. For it is appropriate to God to do myracles; for he alone both beyond, and againſt the courſe of nature, doth wonderfull things. Now the inſtruments which God vſeth in producing myracles, are onely they, who do in the true Church of God, make profeſsion of the faith.

Albeit the diuels cannot worke myracles, yet may they effect maruailes, or wonders, and that, not by making anew a thing, which before was not at all: but rather by mouing, tranſporting, and applying naturall things diuerſly, by cauſing a thin bodie, as the aire, to be thicke and foggie, and alſo by bewitching the ſenſes of men.

The foundation of Magique, is a couenant with Satan.

A couenant with Satan, is ſuch a contract, by which Magitians haue mutually to doe with the diuell. In this obſerue;

The originall of this mutuall contract: I. Satan maketh choice of ſuch men to bee his ſeruants, as are by nature either notorious bad perſons, or verie fillie ſoules. II. He offereth vnto them diuerſe meanes, either by other Magitians, or by ſome bookes written by ſuch: Satanicall meanes, I call thoſe, which are vſed in the producing of ſuch an effect, to the which they, neither by any expreſſe rule out of Gods word, nor of their owne nature, were euer ordained. Such are concealed ſpeeches, wordes of the Scripture wreſted, and abuſed, to the great contumelie and diſgrace of the Lord God; holy, or rather vnholy water, ſieues, ſeales, glaſſes, images, bowings of the knee, and ſuch like diuers geſtures. III. When the wicked ſee theſe meanes offered vnto them, they preſently are not alittle glad,

glad, and aſſuredly beleeue, that in thoſe things there is vertue to worke wonders by. IIII. They declare this their ſatanicall confidence, by their earneſt deſire, practiſing and abuſing the meanes. V. Then the diuel is at their elbows, being thus affected, that he may both aſsiſt them, and in them ſhew diuerſe tricks of his legerdemaine; becauſe he alone doth by meanes void of all ſuch vertue, effect that, which his wicked inſtrument intended.

Againe, obſerue Satans counterfaiting of God. He is Gods Ape, and taketh vpon him, as though he were God. I. As God hath his word, his ſacraments, and faith due vnto him: ſo hath the diuell his word; and to ſeale it vnto the wicked, he annexeth certaine ſignes, namly characters, geſtures, ſacrifices, &c. as it were ſacraments, that both hee may ſignifie his diueliſh pleaſure to his Magitians, & they againe may teſtifie their ſatanicall both obedience & confidence to him. II. As God heareth ſuch as call vpon, truſt in, and obey him: ſo the deuill is greatly delighted with magicall ceremonies & inuocations, becauſe by them God is diſhonoured, and he magnified: therefore, if God cut him not ſhort, he is readie preſt to aſsiſt ſuch, as ſhal vſe ſuch ceremonies or inuocations.

The couenant, is either Secret, or Expreſſe.

Secret, or implicite, when one doth not expreſly compact with Satan, yet in his heart alloweth of his meanes, aſſuredly & vpon knowledge beleeuing, that if ſuch means were vſed, there might indeed that great woonder bee wrought which he deſired.

Expreſſe, when one doeth not onely put his confidence in Satan, but couenanteth with him vpon conditions that he, giuing himſelfe wholy ouer to the diuell, may againe by obſeruing certaine ceremonies accompliſh his deſire.

Magique, is either coniecturall, or operatiue.

Coniecturall, whereby things are by Satans direction propheſied of before. Of propheſies, ſome are done with meanes, others without.

Propheſies done with meanes, are theſe:

I. Soothsaying, diuination by the flying of birdes. Deut. 18.11.

II. The kind of diuination, which is, by looking into beasts intrailes. Ezech. 21.21. *The king of Babel, &c. consulted with idols, and looked in the liuer.*

III. Necromancie, or coniuring: by which the diuell, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28.11. *Then said the woman, Whom wilt thou I call vp vnto thee? And he said, Call vp Samuel vnto me.* vers. 13. *Then said he vnto her, feare not, but what sawest thou? And the woman said vnto Saul, I saw gods ascending out of the earth.* verse 14. *Then said he vnto her, What fashion is he of? and she answered, An olde man commeth vp lapped in a mantle. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, Why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, &c.* This Samuel, was not that true Prophet of God, who anointed Saul king ouer Israel: for, I. The souls of the Saints departed, are farre from the diuels clawes & dominion. II. That good Samuel, if it had bin he indeed, would neuer haue permitted Saul to worship him. III. He saith to wicked Saul; To morrow thou shalt bee with me, ver. 14. Niether could this be a bare illusion, and, as I may say, legerdemaine of the witch, for he plainly foretold Sauls destruction, which an ignorant woman could not know, much lesse durst she constantly auouch any such matter to the king. It remaineth then, that this Samuel was a meere illusion of Satan.

Diuining without meanes is, when such as are possessed with an vnclean spirit, vse immediatly the helpe of the same spirit, to reueale secrets. Acts 16.16. *A certaine maid having a spirit of diuination, met vs, which gat her masters much vauntage with diuining.* Esay 94. *Thy voice shall be out of the ground, like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.*

Magique operatiue, hath two patts: Iugling, and Inchantments.

Iugling, whereby, through the diuels conueyance, manie great and verie hard matters, are in ſhew effected. Exod. 7.10,11,12. *Aaron caſt forth his rodde before Pharaoh, and before his ſeruants, and it was turned into a ſepent: Then Pharaoh called alſo for the wiſemen, and ſorcerers, and thoſe charmers alſo of Egypt did in like manner with their inchantments: for they caſt downe euerie man his rod, and they were turned into ſerpents: But Aarons rodde deuoured their roddes.*

Enchantment, or charming, is that, whereby beaſts, but eſpecially yong children, and men of riper yeares, are by Gods permiſsion infected, poiſoned, hurt, bounden, killed, and otherwiſe moleſted; or contrarily, ſometimes cured of Satan, by mumbling vp ſome fewe words, making certaine characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbs, medicines, and ſuch like trumperie, that therby the puniſhment of the faithleſſe may bee augmented, in repoſing their ſtrength vpon ſuch rotten ſtaues, and the faithfull may be tried, whether they will commit the like abomination. Pſal. 18.4. *Their poiſon is euen like the poiſon of a ſerpent: like the deafe adder that ſtoppeth his eare, which heare not the voyce of the enchaunter, though he be moſt expert in charming.* Eccleſ. 10.11. *If the ſerpent bite when he is not charmed, &c.*

Thus haue we heard Magique deſcribed out of Gods worde; the which, how as yet, common it is, in thoſe eſpecially which are without God in the world, and whom Satan by all meanes ſtrongly deludeth; the lamentable experience which many men, and moſt places haue therof, can ſufficiently proue vnto vs. And ſurely, if a man will but take a view of all poperie, he ſhall eaſily ſee, that the moſt part is meere Magique.

They which ſpread abroad by their writing or otherwiſe, that witches are nothing elſe, but melancholike doting women, who through the diuels deluſion, ſuppoſe, that they themſelues doe that, which indeede the diuell doth alone: albeit they indeuor cunningly to cloak this ſin,

yet by the ſame meanes they may defend murther, adulterie, and what other ſinne ſoeuer.

II. Thoſe which doe conſult with Magitians, they do alſo worſhip the diuell: for they reuolt from God to the diuell, how ſoeuer they plaiſter vp their impietie with vntempered morter, that they ſeeke Gods helpe, though by the meanes of Magitians. 1.Sam.28.13. *The woman ſaid to Saul, I ſaw gods aſcending from the earth.* Leuit.20.6. *If anie turne after ſuch as worke with ſpirites, and after ſoothſayers, to goe a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* Eſay 8.19,20. *When they ſhall ſay to you, Enquire at them which haue a ſpirit of diuination, and at the ſoothſayers, which whiſper and murmure. Should not a people enquire at their God? from the liuing to the dead? to the Law, and to the teſtimonie.*

The affirmatiue part.

Thou ſhalt worſhip God in ſpirit and truth.

Iohn 4.24. *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and truth.* For ſo ſoone as any man beginneth to worſhip God after an ouerthwart and vnlawfull maner, he then adoreth an idol, howſoeuer he ſeemeth to colour his impietie. Paul therefore. Rom.1.23. ſaith, that *ſuch as worſhipped the creature, and turned the glorie of the incorruptible God, to the ſimilitude of a corruptible man, did forſake the Creator.* ver.25. and 1.Cor.10.20. *Theſe things which the Gentiles ſacrifice, they ſacrifice to diuels, and not vnto God.*

To this part therefore, appertaine ſuch things, as reſpect the holie and ſolemne ſeruice of God.

I. The true and ordinarie meanes of Gods worſhip, as calling vpon the name of the Lord by humble ſupplication, and heartie thankeſgiuing: and the miniſterie of the word, and Sacraments. Actes 2.41,42. *They that gladly receiued his worde, were baptized: and the ſame day there*

were added to the Church, about three thouſand ſoules. And they continued in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and of praiers. 1. Tim. chap. 2. verſ. 1. *I exhort you eſpecially, that praiers and ſupplications be made for all men, for Kings, and all in authoritie.* Actes 20. verſ. 7. *The firſt day of the weeke, the Diſciples being come together to breake bread, Paule preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertull. Apolog. chap. 39. *We come into the aſſembly and Congregation, that with our praiers, as with an armie, we might compaſſe God. This kind of violence offered to God, is acceptable to him. If any man ſo offend, that he muſt be ſuſpended from the puplique place of praier, and all holy meeting, all auntient men, that be of any account, beare rule, being aduanced to this honor, not by bribes, but by their good report, &c.* read the reſt.

II. An holy vſe of the meanes. Firſt, in the miniſters, who ought to adminiſter all things belonging to Gods worſhip, according to his word. Math. 28. 20. *Teaching them to obſerue all things, which I haue commanded.* 1. Corinthians 11. 23. *I haue receiued of the Lord that, which alſo I haue deliuered.* Secondly, in the reſt of the aſſembly: whoſe dutie is in praying vnto God, in hearing the word preached and read, & in receiuing the Sacraments to behaue themſelues outwardly in modeſtie, and without offence. 1. Corinth. 14. 40. *Let all things be done honeſtly, and by order.* Inwardly, they muſt take heed, that their hearts be wel prepared to ſerue God. Eccle. 4. 17. *Take heed to both thy feet, when thou entereſt into the houſe of God. &c.* and chap. 5. 1. *Be not raſh with thy mouth, nor let thine heart be haſtie, to vtter a thing before God.* Againe, we muſt looke, that we approch neere God in confidence of his mercie, together with a contrite and repentant heart for all our ſinnes. Heb. 4. 2. *The word that they heard, profited not, becauſe it was not mixed with faith in thoſe that heard it.* Pſal. 26. 6. *I will waſh mine hands in innocency, O Lord, and ſo come before thine alter.*

III. The helps and furtherances of the true worſhip, are two: Vowes, and Faſting; and they are not to be taken, as the worſhip of God it ſelfe. For we may not obtrude any

thing to God, as good seruice, and as though it did bind the conscience, except hee haue ordained it for that end and purpose.

A vow, in the New Testament, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his own accord, without iniunction, imposed vpon himselfe, that he may therby the better be excited vnto repentance, meditation, sobrietie, abstinence, patience & thankfulnes towards God. Gen. 28. 20. *Then Iaakob vowed a vow, saying, If God will be with me, and will keepe me in this iourney, which I goe, and will giue me bread to eat, and cloathes to put on, so that I come again to my fathers house in safety: then shall the Lord be my God, and this stone which I haue set vp as a pillar, shall be Gods house, and of al that thou shalt giue me, I will giue the tenth to thee.*

In vowing, we haue these things to obserue: 1. We must not vow that which is vnlawfull. 2. We ought not to vow the performance of that, which is contrarie to our vocation. 3. Vowes must bee of that which wee can doe. 4. They must be far from so much as a conceit of merit, or worship of God. 5. We must so performe our vowes, as that they encroch not vpon Christian libertie, giuen vs in Christ: for we are bounden to pay our vowes, no longer thē the causes therof either remain, or are takē away. Deu. 23. 18. *Thou shalt neither bring the hire of a whore, nor the price of a dog, into the house of the Lord thy God, for any vow.* vers. 21. *When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: But when thou abstainest from vowing, it shall be no sinne vnto thee, &c.* v. 23. Psal. 66. 14. *I will pay thee my vows which my lips haue promised.*

Fasting, is when a man perceiuing the want of some blessing, or suspecting and seeing some imminent calamitie vpon himselfe, or other, abstaineth not only from flesh for a season, but also from al delights and sustenance, that he therby may make a more diligent search into his own sins, or offer most humble praiers vnto God, that he would withhold that, which his anger threatned: or bestow vpon

vs ſome ſuch good things as we want. Matth.9.15.*Can the children of the marriage chamber mourne, ſo long as the bridegrome is with them?* 1.Cor.7.5.*Defraud not one another, except for a time, that ye may the better faſt and pray.* Ioe.2.12 *Wherfor euen now, ſaith the Lord, be ye turned vnto me, with all your heart, with faſting and praier.* ver.13.*Rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious and merciful, long ſuffering, and of great kindnes, that he might repent him of the euill.* verſ.15.*Blow the trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſembly.* verſ.16.*Gather the people, ſanctifie the Congregation, gather the Elders, aſſemble the children, and thoſe that ſuck the breaſts. Let the bridegrome go forth of his chamber, and the bride out of her bride chamber.* ver.17.*Let the Prieſts the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O God, &c.*

A faſt, is ſometime priuate, ſometimes publike. 2.Chro. 20.3.*Iehoſhaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Iudah.* Heſter 4.16. *Faſt ye for me, and neither eat nor drinke for the ſpace of three daies and nights. I alſo and my maides will faſt.*

A faſt is either for one day alone, or for many daies together. Each of them is as occaſion ſerueth, an abſtinence from meat at dinner alone, or ſupper alone, or both dinner and ſupper. Iudge.20.23.*The children of Iſrael had gone vp and wept before the Lord vnto the euening, &c.* Dan.10.3.*I Daniell was in heauines for three weekes of daies, I ate no pleaſant bread, neither came fleſh nor wine in my mouth, &c.*

IV. Leagues of amitie among ſuch as feare God according to his word, are lawfull: as, contracts in matrimonie, league in warre, eſpecially if the war be lawfull, and without confidence in the power of man. 2.Chron. chap.19.verſ.2. Mal.chap.2.verſ.11.

To theſe may be added, that couenant which the magiſtrate and people make among themſelues, and with God, for the preſeruation of Chriſtian religion. 2.Chro.15 -12.*And they made a couenant to ſeeke the Lord God of their fathers with al their heart, and with al their ſoul, &c.* verſ.14.

And

And they ſware vnto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

CHAP. XXII.

Of the third Commandement.

THe third Commandement concerneth the glorifying of God in the affaires of our life, without the ſolemne ſeruice of God.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his name in vaine.

The Reſolution.

Name) This word properly ſignifieth Gods title; here figuratiuely it is vſed for any thing, whereby God may be knowne, as men are by their names: ſo it is vſed for his word, workes, iudgements. Act. 9. 15. *He is an elect veſſell, to conuey my Name among the Gentiles.* Pſal. 8. 1. *O Lord our God, how great is thy Name through all the world! which ſetteſt thy glorie aboue the heauens.*

Take) That is, vſurpe: this word is tranſlated from pretious things, which may not be touched without licenſe. And in truth, men, which are no better then worms creeping on the earth, are vtterly vnworthy to take, or, as I may ſay, touch the ſacred Name of God with mind, or mouth: neuertheleſſe. God of his infinit kindneſſe permitteth vs ſo to doe.

In vaine) Namely, for no cauſe, any matter, and vpon each light and fond occaſion.

For) The reaſon of this commandement is taken from the penaltie annexed. He that abuſeth Gods name, is guilty of ſinne before Gods iudgement ſeat: and therefore is moſt miſerable. Pſal. 32. 1, 2. *Bleſſed is the man whoſe iniquities is forgiuen, and whoſe ſinne is couered: bleſſed is the man to*

whom

whom God imputeth not ſinne.

Guiltleſſe) That is, he ſhall not be vnpuniſhed.

The negatiue part.

Thou ſhalt not bereaue God of that honour that is due vnto him.

Here is included each ſeuerall abuſe of any thing, that is vſed in the courſe of our liues, out of the ſolemne ſeruice of God.

I. Periurie, when a man performeth not that, which he on his owne accord ſware to doe. Matth. 5. 33. *Thou ſhalt not forſwear thy ſelf, but perform thine oth to the Lord.*

Periurie conteineth in it foure capitall ſinnes. 1. Lying. 2. Falſe inuocation on Gods name; becauſe a forſwearer calleth on God to confirme a lie. 3. Contempt of Gods threatnings, that he will moſt greiuouſly puniſh periutie. 4. A lie in his couenant with God, for the forſwearer bindeth himſelfe to God, and lieth vnto God,

II. To ſweare that which is falſe. This is to make God and the deuill both alike. Ioh. 8. 44. *Ye are of your father the deuill, &c. when he ſpeaketh a lie, he ſpeaketh of himſelfe, becauſe he is a lier, and the father of lies.* Zach. 5. 4. *It ſhall enter into the houſe of him, that ſweareth falſly by my Name.*

III. To ſweare in common talke. Math. 5. 37. *Let your communication be yea, yea, and nay, nay: for whatſoeuer is more then theſe, commeth of euill.*

IV. To ſweare by that which is no God. Mat. 5. 34, 35. *But I ſay vnto you, ſweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footſtoole: neither by Hieruſalem, for it is the citie of the great King.* 1. Ki. 19. 2. *Iezabel ſent a meſſenger to Elias, ſaying, Thus doe the gods, and ſo let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of them.* Ierem. 12. 16. *They taught my people to ſwear by Baal.* Ierem, chap. 5. 7. *Thy ſonnes forſake me, and ſweare by them which are no gods.*

This place condemneth that vſuall ſwearing by the maſſe, faith, and ſuch like. Math. 23. 22. *He that ſweareth by heauen, ſweareth by Gods throne, and him that ſitteth thereon.*

But for a man to ſwear by Chriſts death, wounds, blood, and other parts of his, is moſt horrible: and is as much, as to crucifie Chriſt again with the Iewes, or account Chriſts members, as God himſelfe.

V. Blaſphemie, which is a reproch againſt God; and the leaſt ſpeech, that ſauoureth of contempt to his maieſtie. Leuit. 24. 15. 16. *Whoſoeuer curſeth his God, ſhall beare his ſinnes. And he that blaſphemeth the Name of the Lord, ſhall be put to death.* 2. King. 19. 10. *So ſhall ye ſay to the King of Iudah: let not thy God deceiue thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be giuen into the hand of the King of Aſſhur.* *Aiax* in the Tragedie, hath this blaſphemous ſpeech, That euery coward may ouercome, if he haue God on his ſide; as for him, he can get the victorie without Gods aſſiſtance. That ſlie taunt of the Pope, is likewiſe blaſphemous, wherin he calleth himſelfe *the ſeruant of all Gods ſeruants*: when as in truth, he maketh himſelfe lord of Lords, and God ſubiect to his vaine fantaſie.

VI. Curſing our enemies: as, Go with a vengeance: or, the diuell go with thee: Or, our ſelues; as, I would I might neuer ſturre: or, as God ſhall iudge my ſoule, &c. To this place we may referre the execrations of Iob 3. Ierem. 15.

VII. To vſe the Name of God earneſtly in our common talke: as when we ſay, Good God! good Lord! O Ieſus! or, Ieſus God! &c. Phil. 2. 10. Eſay. 45. 23. *Euery knee ſhall bow vnto me, and euery tongue ſhall ſweare by me.*

VIII. Abuſing Gods creatures: as, when we either deride the workemanſhip of God, or the manner of working: againe, when we debaſe the excellencie of the worke, obſcure Gods gifts in our brother, or diſcommend ſuch meates as God hath ſent vs to eat; finally, when as we in the contemplation of any of Gods creatures giue not him the due praiſe and glorie. 1. Corin. 10. 31. *Whether ye eat or drinke, or whatſoeuer ye doe elſe, ſee that ye doe all to the glorie of God.* Pſalm. 19. 1. *The heauens declare*

the

the glorie of God, and the firmament ſheweth his handie worke.

IX. Lottes, as when we ſearch what muſt be (as they ſay) our fortune, by dice, bones, bookes, or ſuch like. For we are not to vſe lottes, but with great reuerence: in that the diſpoſition of them immediately commeth from the Lord, and their proper vſe is to decide great controuerſies. Prouerb. 16.33. *The lot is caſt into the lappe, but the whole diſpoſition thereof is in the Lord.* Prouerb. 18.18. *The lot cauſeth contentions to ceaſe, and maketh a partition among the mightie.* For this cauſe the land of Canaan was diuided by lottes. Ioſh. 14. and 15. chap, By which alſo both the high Prieſts, and the Kings were elected: as, Saul. 1. Sam. 10. And Matthias into the place of Iudas Iſcariot. Act. 1.23.

X. Superſtition, which is an opinion conceiued of the workes of Gods prouidence: the reaſon whereof, can neither be drawne out of the word of God, nor the whole courſe of nature. As for example, that it is vnlucky for one in the morning to put on his ſhoe awrie, or to put the left ſhoe on the right foot, to ſneeze in drawing on his ſhoes, to haue ſalt fall toward him, to haue an hare croſſe him, to bleed ſome few droppes of blood, to burne on the right eare. Againe, that is contrarilie good lucke to find old yron, to haue drinke ſpilled on him, for the left eare to burne, to pare our nailes on ſome one day of the weeke, to dreame of ſome certaine thinges. The like ſuperſtition, is to ſurmiſe that beaſtes may be tamed by verſes, praiers, or the like: that the repitition of the Creed or Lords praier, can infuſe into hearbes a facultie of healing diſeaſes. Deuter. 18.11. Here alſo is Palmeſtrie condemned, when by the inſpection of the hand, our fortune is foretold.

Theſe and ſuch like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue ſuch ſucceſſe, that they which ſee and heare ſuch things, may be tried, and it may appeare what confidence they haue in God. Deut. 13.

XI. Astrologie, whether it be in casting of natiuities, or making of Prognostications. This counterfeit art is nothing else but a meere abuse of the heauens, and of the starres. 1. The twelue houses which are the ground of all figures, are made of the fained signes of a supposed Zodiake, in the highest spheare commonly called the *first Moueable:* and therefore to these houses, a man cannot truly ascribe any influence or vertue. 2. This art ariseth not from experience, because it neuer happeneth that the same position of all starres, is twise together obserued: and if it were, yet could there no certaine ground arise from thence, in that the efficacie and influence of the starres is confusedly mixed both in the ayre and in the earth, as if al hearbs were mingled together in one vessell, 3. This art withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all thinges fall out by the motion, and disposition of the starres. 4. Starres were not ordained to foretell thinges to come, but to distinguish daies, moneths, and yeeres. Genes. 1. 14. *Let there be lights in the firmament of the heauen, to seperate the day from the night: and let them be for signes and for seasons, and for daies and for yeeres.* Esay. ch. 47 ve. 13. *Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre gazers, and Prognosticators stand vp and saue thee from these thinges, that shall come vpon thee.* verse 14. *Behold, they shall be as stubble: the fire shall burne them, &c.* Daniell 2. 2. *The king commaunded to call the enchaunters, astrologers, sorcerers, and Caldeans, to shew the King his dreames.* Act. 19. 19. *Many of them which vsed curious arts, brought their bookes, and burned them before all men.* 5. Astrologicall predictions are conuersant about such thinges, which either simplie depend on the meere will and disposition of God; and not on the starres: or else such, as depending vpon mans free-will, are altogether contingent: and therefore can neither be foreseene, nor foretold. 6. It is impossible by the bare knowledge of such a cause, as is both common to many, and farre distant from

such

ſuch things as it worketh in, preciſely to ſet downe particuiar effects: but the ſtarres are ſuch cauſes, as are both common to many, and farre diſtant from all things done vpon earth; and therfore a man can no more ſurely foretell what ſhall enſue by the contemplation of the ſtarres, than he which ſeeth an henne ſitting, can tell what kinde of chickens ſhall be in euerie egge.

Queſtion. Haue then the ſtarres no force in inferiour things?

Anſwer. Yes vndoubtedly, the ſtars haue a very great force, yet ſuch as manifeſteth it ſelfe onely in that operation which it hath in the foure principall qualities of naturall things, namely in heate, colde, moiſture, and drineſſe; and therefore in altering the ſtate and diſpoſition of the aire, and in diuerſly affecting compound bodies, the ſtarres haue no ſmall effect. But they are ſo farre from enforcing the will to do anie thing, that they cannot ſo much as giue vnto it the leaſt inclination. Now to define how great force the ſtarres haue, it is beyond any mans reach. For albeit the effects of the ſunne, in the conſtitution of the foure parts of the yeare, are apparant to all, and the operation of the moone not verie obſcure; yet the force and nature both of planets and fixed ſtarres, which are to vs innumerable, are not ſo manifeſt. Therefore ſeeing man knoweth onely ſome ſtarres, and their onely operation, and not all, with their forces, it cannot bee that he ſhould certenlie foretell future things, although they did depend on the ſtarres. For what if the poſition of ſuch and ſuch certaine ſtarres, doe demonſtrate ſuch an effect to enſue? may not the aſpects of ſuch as thou yet knoweſt not, hinder that, and produce the contrarie?

Queſtion. Is then the vſe of Aſtrologie vtterly impious?

Anſwer. That part of Aſtrologie, which concerneth the alteration of the aire, is almoſt all both falſe and friuolous; and therefore in a maner all predictions grounded vpon that doctrine are meere toies, by which the ſillie and ignorant people are notablie deluded. As for that other part of Aſtrologie, concerning natiuities, reuolutions, pro-

gresions, and directions of natiuities, as also that which concerneth election of times, and the finding againe of things lost, it is verie wicked; and it is probable, that it is of the same brood with implicite and close Magique. My reasons are these. I. The word of God reckoning Astrologers amongst Magitians, adiudgeth them both to one and the same punishment. II. But the Astrologer saith, hee foretelleth many things, which, as he said, come so to passe: be it so: But how, I demaund? and by what means? He saith by art, but that I denie. For the precepts of his art will appeare to such as read them not with a preiudicate affection, verie ridiculous. Whence then, I pray you, doth this curious diuiner foreshew the truth, but by an inward and secret instinct from the diuell? This is *Augustines* opinion in his 5. booke and 7. chap. of the Citie of God. *If we weigh all those things*, saith he, *we will not without cause beleeue, that Astrologers, when they do wonderfully declare many truthes, worke by some secret instinct of euill spirites, which desire to fill mens braines with erronious and dangerous opinions of starrie destinies, and not by any art, deriued from the inspection and consideration of the Horoscope, which in deed is none.*

XII. Popish consecration of water and salt, to restore the mind vnto health, and to chase away diuels. The reformed Missal. pag. 96.

XIII. To make jestes of the Scripture phrase. Esa. 66. 2. *I will looke, euen to him that is poore, and of a contrite spirit, and which trembleth at my words.* We haue an example of such scoffing in the Tripart. hystorie. chap. 36. booke 6. *The heathen did grieuously oppresse the Christians, and inflicted sometimes vpon their bodies corporall punishment. The which when the Christians signified vnto the emperour, he disdained to assist them, and sent them away with this scoffe: You are to suffer iniuries patiently, for so are ye commaunded of your God.*

XIIII. Lightly to passe ouer Gods iudgements, which are seene in the world. Matth. 26. 34. *Verely, verely, I say vnto thee, this night before the cocke crow, thou shalt denie me thrise.* ver. 35. *Peter said vnto him, Though I should die with*

with thee, I will not denie thee. Luke 13. 1,2,3. *There were certaine men preſent, at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilat had mingled with their owne ſacrifices. And Ieſus anſwered, and ſaid vnto them, Suppoſe ye that theſe Galileans were greater ſinners, than all the other Galileans, becauſe they haue ſuffered ſuch things? I tell you nay, but except ye amend your liues, ye ſhall likewiſe periſh.*

XV. A diſſolute conuerſation. Matth. 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heauen.* 2. Sam. 12. 14. *Becauſe that by this deede, thou haſt made the enemies of the Lord to blaſpheme, the childe that is borne vnto thee, ſhall surely die.*

The affirmatiue part.

In all things giue God his due glorie. 1. Cor. 10. 13.

To this appertaine: I. Zeale of Gods glorie aboue all things in the world beſides. Numb. 25. 8. *When Phineas the ſonne of Eleazar ſaw it, he followed the man af Iſrael into his tent, and thruſt them both through: to wit, both the man of Iſrael, and the woman through her bellie.* Pſalm. 69. 22. *The Zeale of thine houſe hath eaten me vp, and the reproches of the ſcornefull haue fallen vpon me.*

II. To vſe Gods titles onely in ſerious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and doe all the wordes of this law (that are written in this booke) and feare this glorious and feareſull Name,* THE LORD THY GOD. Rom. 9. 5. *Of whom are the Fathers, and of whom, concerning the fleſh, Chriſt came, who is God ouer all, bleſſed for euer, Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellencie thereof, yeeld an approbation when we name it, & celebrate the praiſe of God, brightly ſhining

in the same. Psa.64.9,10. *And all men shall see it, and declare the worke of God, and they shall vnderstand what hee hath wrought: but the righteous shall be glad in the Lord, and trust in him: and all that are vpright of heart shall reioyce.* Luke 2. 18,19. *And all they that heard it, wondered at the things that were told them of the shepheards: But Marie kept all these things, and pondred them in her heart.* Ier.5.22. *Feare ye not me, saith the Lord? or will ye not be afraid at my presence, which haue placed the sands for the bounds of the seas, by the perpetuall decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer.*

IV. An oath, in which we must regard; I. How an oath is to be taken. II. How it is to be performed. In taking an oath, foure circumstances must be obserued.

I. The matter or parts of an oath: the parts are in number foure. I. Confirmation of a truth. II. Inuocation of God alone, as a witnesse of the truth, and a reuenger of a lie. III. Confession that God punisheth periurie, when hee is brought in as a false witnesse. IV. An obligation, that we wil vndergo the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare. I. Truly, least wee forswere. II. Iustly, least we commit impietie. III. In iudgement; for feare of rashnesse. Iere.4.2. *Thou shalt swear, the Lord liueth, in truth, in iudgement, and in righteousnesse.* Esay 48.1. *Which sweare by the Name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousnesse, &c.* Therefore the oath of drunken, furious, and frantick men, also oathes of children, they doe not impose an obseruation of them, but by law are no oathes.

III. The ende, namely to confirme some necessarie truth in question. Heb.6.16. *Men sweare by him that is greater than themselues: and an oath for confirmation, is among them an end of all strife.* I call that a necessarie truth, when some doubt, which must necessarily be decided, can none otherway be determined than by an oath: as when Gods glorie, our neighbours bodie or goods, or the credite of the partie

partie for whom the oath is miniſtred, are neceſſarily called into queſtion. Rom.1.9. *God is my witneſſe (whom I ſerue in my ſpirit in the Goſpel of his Sonne) that without ceaſing I make mention of you.* 2.Cor.1.23. *I call God for a record into my ſoule, that to ſpare you I came not as yet vnto Corinth.*

IV. The diuerſe kinds or ſorts of oathes. An oath is publike, or priuate.

Publike, when the Magiſtrate, without any peril to him that ſweareth, doth vpon iuſt cauſe exact a teſtimonie together with an oath.

A priuate oath is, which two or more take priuately, This, ſo that it be ſparingly, and warily vſed, is lawfull. For if in ſerious affaires, and matters of great importance, it be lawfull in priuate to admit God as a Iudge, why ſhould he not as well be called to witneſſe? Againe, the examples of holy men ſhew the practiſe of priuate oathes, as not vnlawfull: Iacob and Laban confirmed their couenant one with another by a priuate oath: the like did Booz in his contract with Ruth.

To this place may be added an *aſſeueration*, the which albeit it be like an oath, yet indeed, is none: & is nothing elſe, but a conſtant aſſertion of our mind, interſetting ſometimes the name of a creature. Such was Chriſts aſſertion, *Verily, verily I ſay vnto you.* And Pauls, *I call God to record in my ſpirit.* Where is both an oath and an aſſeueration. 1.Cor.15.31. *By your reioycing which I haue in Ieſus Chriſt, I die dayly.* 1.Sam.20.3. *Indeed, as the Lord liueth, and as my ſoule liueth, there is but a ſteppe betweene me and death.* And ſurely in ſuch a kinde of aſſeueration there is great equitie: for albeit it be vnlawfull to ſweare by creatures, leſt Gods honour and power ſhould bee attributed vnto them: yet thus far may we vſe them in an oath, as to make pledges, and as it were cogniſanſes of Gods glorie.

The performance of an oath, is on this maner. If the oath made be of a lawfull thing, it muſt be performed, be it of much difficultie, great damage, and extorted by force of him that made it. Pſal.15.4. *He that ſweareth to his owne hinderance and changeth not, he ſhal dwel in Gods tabernacle.*

Yet may the Magistrate, as it shall seeme right and conuenient, either annihilate or moderate such oathes.

Contrarily, if a man sweare to performe things vnlawfull, and that by ignorance, errour, or infirmitie, or anie other way, his oath is to be recalled. For we may not adde sinne vnto sinne. 1. Sam. 25. 21. *And Dauid said, Indeed I haue kept all in vaine, that this fellow had in the wilderneſſe, &c.* verſe 22. *So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of all that he hath, by the dawning of the day, any that piſſeth againſt the wall.* verſ. 33. *Dauid ſaid, Bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhed blood, and that mine hand hath not ſaued me.* 2. Sam. 19. 23. Dauid promiſeth that Shimei ſhould not die: but, 1. King. 2. 8, 9. Dauid ſaith to Salomon, *Though I ſware ſo, yet thou ſhalt not count him innocent, but cauſe his hoare heade to goe downe to the graue with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a ſeparation of them to an holie vſe. Thus ought we to ſanctifie our meates and drinkes, the workes of our calling, and marriage.

The meanes of this ſanctification are two: Gods word, and praier. 1. Tim. 4. 4. *All which God hath created is good, and nothing muſt be reiected, if it be receiued with thanks giuing: for it is ſanctified by the word and praier.*

By the word we are inſtructed: firſt, whether God alloweth the vſe of ſuch things, or not: ſecondly, we learne after what holy maner, in what place, at what time, with what affection, and to what end, we muſt vſe them. Heb. 11 6. *Without faith it is impoſſible to pleaſe God.* Pſal. 119. 24. *Thy teſtimonies are my delights, they are my counſellers.* Ioſh. 22. 19, 29. 1. Sam. 15. 23.

Prayer, which ſanctifieth, is petition and thankeſgiuing.

By petition, we obtaine of Gods maieſtie, aſsiſtance by his grace, to make an holie vſe of his creatures, and ordinances. Col. 3. 17. *Whatſoeuer ye ſhall doe in word, or deed, doe all in the Name of the Lord Ieſus, giuing thanks to God euen*

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the Father by him. 1. Sam. 17. 45. *Then said Dauid to the Philistim, Thou commest to me with a sword, and with a speare, and with a shield: but I come to thee in the Name of the Lord of hostes, the God of the host of Israel, whom thou hast railed vpon.* Mich. 4. 5. *We must walke in the name of the Lord our God, for euer and euer.* Here may we obserue praier made vpon particular occasion. I. for a prosperous iourney. Actes 21. 5. *When the dayes were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the Citie: and we kneeling down on the shore, prayed, &c.* II. For a blessing vpon meates at the table. Iohn 6. 11. *Then Iesus tooke the bread, and when he had giuen thanks, he gaue it to his Disciples, and his Disciples to them that were set downe: and likewise of the fishes as much as they would,* Act. 27. 35. *He tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.* III. For issue in childbirth. This did Anna. 1. Sam. 1. 14. And Zacharie, Luke 1. 13. IIII. For good successe in businesse. Gen. 24. 12. Abrahams seruant praied.

Thanksgiuing is the magnifying of Gods Name, euen the Father through Christ, for his grace, ayde and blessing in the lawfull vse of the creatures. Phil. 4. 6. *In all things let your requests be shewed vnto God, in praier, and supplication, and giuing of thankes.* 1. Thes. 5. 18. *In all things giue thanks, for this is the will of God in Christ towards you.* This we may read vsed. I. after meate. Deut. 8. 10. *When thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, for the good land which he hath giuen thee.* II. After the losse of outward wealth. Iob 1. 21. *And Iob said, Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, and the Lord hath taken away, blessed be the Name of the Lord for euermore.* III. For deliuerance out of seruitude. Exod. 18. 10. *Iethro said, Blessed be the Lord, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharao, who also hath deliuered the people from vnder the hand of the Egyptians.* IV. For children. Gen. 29. 35. *She conceiued againe and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Iudah.*

V. For victorie. 2.Sam.22.1. *And Dauid spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and said, The Lord is my rocke, and my fortresse, &c.* VI. For good successe in domesticall affaires. Abrahams seruant. Genes.24.12. *Blessed the Lord of his master Abraham.*

CHAP. XXIII.

Of the fourth Commaundement.

THe fourth Commaundement concerneth the Sabbath: namely, that holy time consecrated to the worship and glorifying of God. The words are these,

Remember the Sabbath to keepe it: sixe daies shalt thou labour, and doe all thy worke: but the seuenth day is the sabbath of the Lord thy God, in it thou shalt doe no maner of worke, thou, nor thy son, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates. For in sixe daies the Lord made the heauē and the earth, the sea and all that in them is, and rested the seuenth day: therefore the Lord blessed the seuenth day, and hallowed it.

The Resolution.

Remember) This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselues to sanctifie the same: especially those that be gouernours of families, incorporations, and cities, to whom this commaundement is directed.

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To keepe it holy, or, to ſanctifie it] To ſanctifie, is to ſeuer a thing from common vſe, and to conſecrate the ſame to the ſeruice of God. Here are deſcribed the two parts of this commandement: the firſt whereof, is reſt from labour: the ſecond, ſanctification of that reſt.

Six daies] Theſe words containe a cloſe anſwer to this obiection. It is much to ceaſe from our callings one whole day. The anſwere (together with a firſt reaſon to inforce the ſanctification of the Sabath) is in theſe words, which is taken from the greater to the leſſe. *If I permit thee to follow thy calling ſix whole daies, thou maiſt well, and muſt leaue one only to ſerue me.*

But the firſt is true. Therefore the ſecond.

The firſt propoſition is wanting: the ſecond, or aſſumption are theſe words, *Six daies, &c.* The concluſion is the commandement it ſelfe.

Here may we ſee, that God hath giuen vs free libertie to worke all the ſix daies. The which freedome, no man can annihilate. Neuertheleſſe, vpon extraordinarie occaſions, the Church of God is permitted to ſeperate one day or more of the ſeuen, as need is, either to faſting, or for a ſolemn day of reioicing, for ſome benefit receiued. Ioe. 2. 15.

The ſeuenth day) The ſecond reaſon of this commandement taken from the end thereof.

If the Sabbath were conſecrated to God, and his ſeruice, we muſt that day abſteine from our labours.

But it was conſecrated to God, and his ſeruice,

Therefore we muſt then abſtaine from our labours.

The aſſumption is in theſe words (*the ſeuenth day, &c.*) where we muſt note, that God alone hath this priuiledge, to haue a Sabbath conſecrated vnto him: and therefore al holy-daies dedicated to whatſoeuer either Angell or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

In it thou ſhalt doe) This is the concluſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſonne, thy daughter, thy ſeruant, thy cattell, thy ſtranger,*

shall ceaſe that day from your labours.

Any worke) That is, any ordinarie work of your callings, and ſuch as may be done the day before, or left well vndone till the day after. Yet for all this we are not forbidden to performe ſuch workes euen on this day, as are both holy and of preſent neceſsitie.

Such are thoſe worke, which do vpon that day preſerue and maintaine the ſeruice and glorie of God, as 1. a Sabbath daies iourney. Act. 1. 12. *Which is now Hieruſalem, containing a Sabbath daies iourney.* 2. The killing and dreſſing of ſacrificed beaſtes in the time of the law. Mat. 12. 5. *Haue ye not read in the law, how that on the Sabbath daies, the Prieſts in the Temple breake the ſabbath, and are blameleſſe?* 3. Iourneies vnto the Prophets, and places appointed vnto the worſhip of God. 2. King. 4. 23. *He ſaid, Why wilt thou goe to him this day? it is neither new moone, nor ſabbath day.* Pſal. 84. 7. *They goe from ſtrength to ſtrength, till euery one appeare before God in Zion.*

Such alſo are the workes of mercie, whereby the ſafetie of life or goods is procured: as that which Paule did, Act. 20. 9. *As Paule was long preaching, Eutychus ouercome with ſleep, fel down frō the third loft, and was taken vp dead: But Paul went down & laid himſelf vpon him: and embraced him, ſaying, Trouble not your ſelues: for his life is in him.* v. 12. *And they brought the boy aliue, and they were not a little comforted.* 2. To helpe a beaſt out of a pit. Lu. 14. 5. *Which of you ſhall haue an oxe, or an aſſe fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?* 3. Prouiſion of meat and drinke. Matth. 12. 1. *Ieſus went through the corne on a Sabbath day, and his diſciples were an hungred, and began to pluck the eares of corn, and to eat.* In prouiſion, we muſt take heed that out cookes, & houſhold ſeruants breake not the Sabbath. The reaſon of this framed from the leſſer to the greater, our of that place. 2. Sam. 23. 15. *Dauid longed, and ſaid, Oh that one would giue me to drinke of the water of the wel of Beth-lehem, which is by the gate.* v. 16. *Then the three mighty brake into the hoſt of the Philiſtims, & drew water out of the wel of Beth-lehē that was by the gate, & tooke & brought*

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it to Dauid, who would not drinke thereof, but poured it for an offering vnto the Lord. v. 17. *And ſaid, O Lord be it far from me, that I ſhould do this: is not this the blood of the men, that went in ieopardy of their liues? therfore would he not drink.* The reaſon ſtandeth thus. If Dauid would not haue his ſeruants aduenture their corporal liues for his prouiſion, nor drinke the water when they had prouided it: much leſſe ought we, for our meats, to aduenture the liues of our ſeruants. 4. Watering of cattell. Matth. 12. 11. *The Lord anſwered, and ſaid, Thou hypocrite, will not any of you on the ſabbath daies, looſe his ox or aſſe out of the ſtable, & bring him to the water?* Vpon the like preſent and holy neceſsitie, Phiſitians, vppon the ſabbath day, may take a iourney to viſit the diſeaſed, Mariners their voiage, Shepheards may tend their flocke, and Midwiues may helpe women with child. Mark. 2. 27. *The ſabboth was made for man, and not man for the ſabbath.*

Within thy gates) This word *gate*, ſignifieth by a figure, iuriſdiction and authoritie. Matth. 16. 18. *The gates of hel ſhall not ouercome it.* Let this be a looking glaſſe, wherein all inholders, and intertainers of ſtrangers may looke into themſelues, and behold what is their dutie.

For in ſix daies) The third reaſon of this commandment from the like example.

That which I did, thou alſo muſt doe,
But I reſted the ſeuenth day and hallowed it:
Therefore thou muſt doe the like.

God ſanctified the Sabbath when he did conſecrate it to his ſeruice; men ſanctifie it, when they worſhip God in it. In this place we are to conſider the Sabbath, how farre forth it is ceremoniall, and how far forth morall.

The ſabbath is ceremonial, in reſpect of the ſtrict obſeruatiō therof, which was a tipe of the internal ſanctification of the people of God, & that is, as it were a continual reſting frō the work of ſin. Exod. 31. 13. *Speake thou alſo vnto the childrē of Iſrael, and ſay, Notwithſtāding keep ye my ſabbath: for it is a ſign between me & you in your generatiō, that ye may know that I the Lord doe ſanctify you.* The ſame is recorded, Ezech. 20. 12.

It ſignified alſo that bleſſed reſt of the faithful, in the kingdome

dome of heauen. Esay. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.* Hebr. 4. 8. 9, 10. *If Iesus had giuen them rest, &c.*

The Sabbath is likewise ceremoniall, in that it was obserued the seuenth day after the creation of the world, and was then solemnized with such ceremonies. Nomb. 28. 9. *But on the Sabbath day, ye shall offer two lambes of a yeere old without spot, and two tenth deales of fine floure for a meat offering, mingled with oile, and the drinke offering thereof.* 10. *This is the burnt offering of euery Sabbath, beside the continuall burnt offering and drinke offering thereof.* But now in the light of the Gospell, and the Churches professing the same, the ceremony of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meat and drinke, or in respect of an holyday, or of the new moone, or of the Sabbath:* 17. *which are but shadows of things to come, but the bodie is Christ.* The obseruation of the Sabbath was translated by the Apostles from the seuenth day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paule preached to them.* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also, euery first day of the weeke let euery one of you put aside by himself, and lay vp as God hath prospered him, that then there be no gatherings when I come.* This day, by reason that our sauiour did vpon it rise again, is called the Lords day. Reu. 1. 10. *I was rauished in the spirit on the Lords day.*

The obseruation of the Sabbath thus constituted by the Apostles, was neuertheless neglected of those Churches which succeeded them, but after was reuiued and established by Christian Emperours, as a day most apt to celebrate the memorie of the creation of the world, and to the serious meditation of the redemption of mankind. *Leo* and *Anton. Edict.* of holy daies.

The obseruation of the Sabbath is morall, in as much as it, as a certaine seuenth day, preserueth and conserueth the ministrie of the word, and the solemne worship of God,

God, eſpecially in the aſſemblies of the Church. And in this reſpect we are vpon this day, as well inioined a reſt from our vocations, as the Iewes were. Eſay. 58. 13. *If thou turne away thy foot from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth ſeruants and cattell from their labours, which on other daies doe ſeruice vnto their owners.

The affirmatiue part.

Keepe holy the Sabbath day.

This we do, if we ceaſe from the works of ſin, and our ordinary calling: performing thoſe ſpirituall works, which are commanded in the ſecond and third commandement.

I. To riſe earely in the morning, that ſo we may prepare our ſelues to the better ſanctifying of the Sabbath enſuing. This preparation conſiſteth in priuate praiers, and taking account of our ſeuerall ſinnes. Mar. 1. 35. *In the morning very earely before day, Ieſus aroſe and went into a ſolitarie place and there praied. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 32. 5. 6. *Aaron proclaimed, ſaying, To morrow ſhall be the holy day of the Lord: So they roſe vp the next day early in the morning*, Eccleſi. 4. v. laſt. *Take heed to thy feet when thou entereſt into the houſe of God.*

II. To be preſent at publique aſſemblies, at ordinarie hours, there to hear reuerently & attẽtiuely the word preached & read, to receiue the Lords Supper, & publikly with the Congregation, cal vpon & celebrate the Name of the Lord. 1. Tim. 1. 1, 2, 3. Act. 20. 7. 2. K. 4. 22, 23. Act. 23. 14. 15 *When they departed from Perga, they came to Antiochia, a city of Piſidia, and went into the Synagogue on the Sabbath day, and ſat down. And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men & bre-*

thren, if ye haue any word of exhortation for the people, say on.

III. When publique meetings are dissolued, to spend the rest of the sabbath in the meditation of Gods word, and his creatures. Psal. 29. From the beginning to the ending. Act. 17. 11. *These were also more noble men, then they which were at Thessalonica, which receiued the word with all readines, and searched the scriptures daily whether those things were so.* We must also exercise then the workes of charitie: as, to visit the sicke, giue almes to the needie, admonish such as fall, reconcile such as are at iarre and discord amongst themselues &c. Nehem. 8. 12. *Then all the people went to eat and to drinke, and to send away part, and to make great ioy.*

The Negatiue part.

Pollute not the Sabbath of the Lord.

This is a greiuous sin. Mat. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lament. 1. 7. *The aduersaries saw her, and did mock at her Sabbaths.* Leuit. 19. 30. *Ye shall keepe my Sabbaths, and reuerence my sanctuary, I am the Lord.* In this part are these things forbidden:

I. The wokes of our calling, wherein if we doe ought, it must be altogither in regard of charity, and not in regard of our owne priuate commoditie.

II, Vnnecessarie iourneies. Exod. 16. 29. *Tary euery man in his place, let no man goe out of his place the seuenth day.* By this reason, the master of the family must that day remaine at home, to sanctifie the sabbath with his houshold.

III. Faires vpon the sabbath day. Nehem. 3. 19. *When the gates of Hierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my seruants set I at the gate, that there should no burden be brought in on the Sabbath day.* read vers. 15, 16, 17, 18.

IV. All kind of husbandrie; as plowing, sowing, reaping, mowing, bringing home harueſt, and other the like. Exod. 34. 21. *In the seuenth day shalt thou rest, both in earing*

ring time, and in harueſt ſhalt thou reſt.

V. To vſe ieſtes, ſports, banketting, or any other thing whatſoeuer, which is a meanes to hinder, or withdraw the mind from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not be exerciſed, much leſſe theſe, wherby the mind is as well diſtracted from Gods ſeruice, as by the greateſt labour.

VI. An externall obſeruation of the Sabbath, without an internal regard of godlines. Eſay, 1.14, 15. *My ſoule hateth your new moones, and your appointed feaſts: they are a burthen vnto me, I am wearie to beare them: And when you ſhall ſtretch forth your hands, I will hide mine eies from you, and though you make many praiers, I will not heare: for your hands are ful of blood.* 2. Tim. 3.5 *Which haue a ſhew of godlines, but denie the force thereof, ſuch therefore auoid.*

VII. The manifeſt prophanation of the Sabbath, in pampering the belly, ſurfeting, adultery, and other like prophaneneſſe, which is nothing elſe, but to celebrate a Sabbath to the deuill, and not to God.

CHAP. XXIIII.

Of the fift Commandement.

HItherto we haue ſpoken of the Commandements of the firſt table: now followeth the ſecond table, which concerneth the loue of our neighbour. Roman. 13.9. *Thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet: and if there be any other commaundement, it is breifely comprehended in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe.*

Our neighbour is euery one, which is of our owne fleſh. Eſay. 58.7 *When thou ſeeſt the naked, couer him, and hide not thy ſelfe from thine owne fleſh.*

The manner of louing, is ſo to loue our neighbour as our ſelues, to wit, truely and ſincerely; when as contrarily,

the true manner of louing God, is to loue God with measure.

The second table containeth six Commaundements: wherof the first, & (in the order of the ten cõmandments) the fift, concerneth the preseruation of the dignitie and excellencie of our neighbour.

The wordes are these:

Honour thy father and thy mother, that they may prolong thy daies in the land, which the Lord thy God giueth thee.

The Resolution.

Honour) This word, by the figure, signifieth all that dutie, whereby our neighbours dignitie is preserued, but especially our superiours. This dignitie proceedeth of this, that euery man beareth in him some part of the image of God, if we respect the outward order and decencie, which is obserued in the Church and common-wealth. In the Magistrate, there is a certaine image of the power and glorie of God. Dan. 2. 37. *O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdome, power and strength and glorie.* Hence is it, that Magistrates are called Gods. Psal. 82. 1. In an old man, is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. Matt. 23. 9. *And call no man your father vpon the earth: for there is but one, your Father which is in heauen.* In a man, is the image of Gods prouidence and authoritie. 1. Corinth. 11. 7. *For a man ought not to couer his head, because he is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likenesse of the knowledge and wisdome of God. Now therefore, that person, in whom euen the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy father) By a figure we must here vnderstãd, al those that

that are our ſuperiours: as, parents, and ſuch like of our kinred, or aliance, which are to vs in ſtead of parents, Magiſtrates, Miniſters, our Elders, and thoſe that doe excell vs in any gifts whatſoeuer. The kings of Gerar were called *Abimelech*, my father the king. Gen.20.2. Gen.4.8. *God hath made me a father vnto Pharaoh, and Lord ouer all his houſe.* 1.Cor.4.15. *For though ye haue ten thouſand inſtructers in Chriſt, yet haue ye not many fathers: for in Chriſt Ieſus I haue begotten you.* 2.King.5.13. *But his ſeruants came, and ſpake vnto him, and ſaid, Father, if the Prophet had commaunded thee a great thing, wouldeſt thou not haue done it?* 2.King.2.12. *And Eliſha ſaw it, and he cried, My father, my father, my father, the charet of Iſrael, and the horſemen thereof.*

And thy mother) This is added, leaſt we ſhould deſpiſe our mothers, becauſe of their infirmities. Prou.23.22. *Obey thy father which hath begotten thee, and deſpiſe not thy mother when ſhe is old.*

Here we are put in mind to performe due honour to our ſtepmothers and fathers in law, as if they were our proper and naturall parents. Ruth.3.4. and 5. *Afterward Naomi her mother in law ſaid vnto her, My daughter, ſhall I not ſeeke reſt for thee, that thou maiſt proſper? And ſhe anſwered her, All that thou biddeſt me, I will doe.* Exod. 18.17. *But Moſes father in law ſaid vnto him, The thing which thou doeſt, is not well.* 19. *Heare now my voice, I will giue thee counſell, and God ſhall be with thee.* 24. *So Moyſes obeyes the voice of his father in law, and did all that he had ſaid.* Mich.7.6. *For the ſonne reuileth the father, the daughter riſeth vp againſt her mother, the daughter in lawe againſt her mother in law.*

That they may prolong) Parents are ſaid to prolong the liues of their children, becauſe they are Gods inſtruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the inſtrument, wherewith the action is wrought. Luke 16.9. *Make you friends with the riches of iniquitie, that when ye ſhall want,*

they may receyue you into euerlasting habitations. 1. Tim. 4. 16. *For in doing so, thou shalt both saue thy selfe, and them that heare thee.*

But parents doe prolong the liues of their children in commanding them to walke in the waies of the Lord, by exercising iustice and iudgement. Gen. 18. 19. For being become godly, they haue the promise both of this life, and the life to come. 1. Tim. 4. 8.

Further, they effect the same thing by their praiers made in the behalf of their childrē. Hereby it plainly appeareth, that the vsuall custome of children saluting their parents, to aske them their blessing, is no light or vaine thing.

Moreouer, in these words, the reason to moue vs to the obedience of this commaundement, is drawne from the end, which reason is also a promise, yet a speciall promise. Ephes. 6. 2. *Honour thy father and thy mother, which is the first commaundement with promise*, (I say, *speciall*) because the promise of the second commaundement is general, and belongeth to all the rest of the commaundements.

And God promiseth long life not absolutely, but so farre as it is a blessing. Ephes. 6. 3. *That it may be well with thee, and that thou maist liue long on earth.* For wee must thinke that long life is not alway a blessing, but that sometime it is better to die than to liue. Esay 57. 1. *The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.*

But if at anie time the Lord giueth a short life to obedient children, hee rewardeth them againe with eternall life in heauen, and so the promise faileth not, but changeth for the better.

The affirmatiue part.

Preserue the dignitie of thy neighbour.

Vnder this part is commaunded:

First,

Firſt, reuerence towards all our ſuperiours: the actions whereof, are; reuerently to riſe vp before anie man which paſſeth by vs. Luiticus 19. 32. *Riſe vp before the hoarehead, and honour the perſon of the old man, and dread thy God: I am the Lord.* To meete him that commeth towards vs. Geneſis 18.2. *And he lifted vp his eies, and looked: and lo, three men ſtood by him, and when he ſaw them, he ranne to meete them from the tent doore.* 1.King.2.19. *When Bethſheba came to ſpeake to King Salomon, the king roſe to meete her, and bowed himſelfe vnto her.* To bow the knee. Marke 10.17. *And when he was gone out of the way, there came one running, and kneeled to him.* Geneſ.18.2. *He ranne to meete him, and bowed himſelfe to the ground.* To ſtand by thoſe that ſit downe. Geneſ. 18.8. *And he tooke butter and milke, and the calfe that he had prepared, and ſet before them, and ſtoode himſelfe by them vnder the tree, and they did eate.* Exod.18.13. *Now on the morrow, when Moſes ſate to iudge the people, the people ſtood about Moſes from Morning vnto Euen.* To giue the chiefe ſeate. 1.King.2.19. *And he ſate downe on his throne, and he cauſed a ſeat to be ſet for the kings mother, and ſhe ſate downe at his right hand.* Luke 14.7,8, 9. *He ſpake alſo a parable vnto the gueſts, when he marked how they choſe out the chiefe roumes, and ſaid vnto them, When thou ſhalt be bidden of anie man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man than thou be bidden of him, and he that bade both him and thee, come and ſay to thee, Giue this man roume, and thou then begin with ſhame to take the loweſt roume.* Geneſ.43.33. *So they ſat before him, the eldeſt according to his age, and the yongeſt according to his youth, and the men maruailed among themſelues.* To let our ſuperiours ſpeake before vs. Iob. 32. 6,7,17. To keepe ſilence in courts and iudgement places, vntill we be bidden to ſpeake. Actes 24.10. *Then Paul after that the gouernour had beckened vnto him that hee ſhould ſpeake, anſwered.* To giue them ſuch their right and iuſt titles, as declare our reuerence when wee ſpeake vnto them. 1.Peter 3. 6. *As Sara obeyed Abraham, and called him lorde: whoſe daughters yee are, whiles ye doe well.*

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Mark.

Mark. 10.17. *Good Maister, what shall I doe, that I may possesse eternall life?* 20. *Then he answered, and said vnto him, Maister, all these things haue I obserued from my youth vp.* 1. Sam. 1.14,15. *And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkennesse from thee: then Hannah answered, and said, Nay my lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.*

Secondly, towards those that are our superiors in authoritie: and first, obedience to their commaundements. Rom. 13.1. *Let euerie soule be subiect to the higher power.*

We are to be admonished to obedience, because euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himselfe, and to Christ. Rom. 13.2. *Whosoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselues iudgement.* Colos. 3.23. *And whatsoeuer ye do, doe it heartily, as vnto the Lord, and not vnto them.* 24. *Knowing that of the Lord yee shall receiue the reward of the inheritance: for ye serue the Lord Christ.* Obedience is to be performed to our superiours with diligence and faithfulnesse. Gen. 24.2. *Abraham said vnto his eldest seruant of his house which had the rule ouer all that he had: Put now thy hand vnder my thigh, and I will make thee sweare by the Lord God of heauen, and God of the earth, that thou shalt not take a wife vnto my son of the daughters of the Cananites, amongst whom I dwell.* 10. *So the seruant tooke tenne Camels of his master, and departed.* 12. *And he said, O Lord God of my master Abraham, I beseech thee, send me good speede this day, and shew mercie vnto my master Abraham.* 33. *Afterward the meat was set before him, but he said, I will not eate, vntill I haue said my message: And Laban said, Speake on.* 56. *But he said, Hinder me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.* Gen. 31.38. *This twentie yeares haue I beene with thee, thine ewes and the goates haue not cast their yong, and the rammes of thy flocke haue I not eaten.* 39. *What soeuer was torne of beasts, I brought it not vnto thee, but made it good my selfe: of mine hand didest thou require it, were it stollen by day,*

day, or ſtollen by night. 40. *I was in the day conſumed with heate, and with froſt in the night, and my ſleepe departed from mine eies.*

Furthermore, we muſt yeeld obedience to our ſuperiours: yea, although they be cruell and wicked, but not in wickedneſſe. 1. Pet. 2. 18. *Seruants be ſubiect to your maſters with all feare, not onely to the good and curteous, but alſo to the froward.* Act. 4. 19. *Whether it be right in the ſight of God, to obey you rather than God, iudge ye.*

II. Subiection in ſuffering the puniſhments inflicted by our ſuperiours. Gen. 16. 6. *Then Abraham ſaid to Sarai, Behold, thy maid is in thine hand, do with her as it pleaſeth thee: then Sarai delt roughly with her: wherefore ſhe fled from her.* 9. *Then the Angel of the Lord ſaid to her, Returne vnto thy dame, and humble thy ſelfe vnder her hands.*

And although the puniſhment ſhould be vniuſt, yet muſt we ſuffer it, vntill we can get ſome lawfull remedie for the ſame. 1. Pet. 2. 19. *For it is thankeworthie, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* 20. *For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but and if, when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.*

III. Thankefulneſſe in our praiers. 1. Timothie 2. 1, 2. *I exhort you therefore, that firſt of all ſupplications, prayers, interceſſions, and giuing of thankes bee made for all men, for Kings, and for all that are in authoritie, that wee may lead a quiet and a peaceable life, in all godlineſſe and honeſtie.* 1 Timothie 5. 17. *Elders that rule well, are worthie of double honour.* Geneſis 45. 9. *Haſte you, and goe vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made me lord ouer all Egypt, come downe to me, tarrie not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine fiue yeares of famine, leaſt thou periſh through pouertie, thou, and thy houſhold, and all that thou haſt.*

Thirdly, towards thoſe that excell vs in gifts: our dutie is to acknowledge the ſame gifts, and ſpeake of them to their praiſe. 1. Cor. 8. 22, 23.

Fourthly, toward all our equals: to thinke reuerently of them. Phil.2.3. *Let nothing be done through contention, or vaine glorie, but in meekneſſe of mind, let euerie man eſteeme other better than himſelfe.*

In giuing honour, to go one before another, and not in receyuing it. Rom.5. 21. *Submitting your ſelues one to another in the feare of God.* To ſalute one another with holie ſignes, whereby may appeare the loue which ye haue one to another in Chriſt. 1. Pet.5.14. *Greete ye one another with the kiſſe of loue.* Rom. 16.16. *Salute one another with an holy kiſſe.* Exod.18.7. *And Moſes went out to meete his father in law, and did obeyſance, and kiſſed him.* Ruth.2.4. *And behold Boaz came from Bethlehem, and ſaid vnto the reapers, the Lord bee with you, And they anſwered, the Lorde bleſſe thee.*

Fiftly, the duties of all ſuperiours towards their inferiours: to yeeld to them in good matters, as to their brethren. Deut.17.20. *That his heart being lifted vp aboue his brethren, and that he turne not from the commandement, to the right hand, or to the left.* Iob.31.13. *If I did contemne the iudgement of my ſeruant, and of my maide.* 2.Kin.5.13. *But his ſeruant came and ſpake vnto him, and ſaid,* 14. *Then he went down and waſhed himſelf ſeuen times in Iordan, &c.* To ſhine before their inferiours by an example of a blameleſſe life. Titus 2.2. *That the elder men be ſober, honeſt, diſcreete, ſound in the faith, in loue, and in patience.* 3. *The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not giuen to much wine, but teachers of honeſt things.* 1.Pet.5.3. *Not as though ye were lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Phil.4.9. To ſhew forth grauitie ioyned with dignitie, by their countenance, geſture, deeds and words. Tit.2.3,4,5,6,7. Iob.29.8. *The yong men ſaw me and hid themſelues, the aged aroſe, and ſtood vp.*

Sixtly, towards inferiours in obedience, that is, toward their ſubiects. I. To rule them in the Lord, that they doe not offend. 1. Peter 2.13. *Submit your ſelfe vnto all maner of ordinance of man, for the Lords ſake, whether it be vnto kings*

as vnto ſuperiours, 14. *or vnto gouernours, as vnto them that are ſent of the King, for the puniſhment of euill doers, and for the praiſe of them that doe well.* Deuter. 17. 19. *And it ſhall be with him, (namely, the booke of the Law) and he ſhall reade therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the words of this Law, and thoſe ordinances to do them.* Col. 4. 1. *Ye maſters, do vnto your ſeruants that which is iuſt and equall: knowing that ye alſo haue a maſter in heauen.* II. To prouide ſuch things as ſhall bee to the good of their ſubiects, whether they belong to the bodie, or to the ſoule. Rom. 13. 4. *For he is the miniſter of God for thy wealth.* Eſay 49. 23. *And Kings ſhall be thy nourſing fathers, and Queenes ſhall be thy nources.* Pſal. 132. 1. *Lord remember Dauid with all his troubles.* 2. *Who ſware vnto the Lord, and vowed vnto the mightie God of Iaakob,* ſaying, 3. *I will not enter into the tabernacle of mine houſe, nor come vpon my pallet or bed,* 4. *nor ſuffer mine eies to ſleepe, nor my eie liddes to ſlumber,* 5. *vntill I find out a place for the Lord, an habitation for the mightie God of Iaakob.* III. To puniſh their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily puniſhment.

There is an holy maner of puniſhing the guiltie, whereunto is required: I. After diligent and wiſe examination being had, to be aſſured of the crime committed. II. To ſhew forth of Gods word, the offence of the ſinne: that the conſcience of the offender may be touched. III. It is conuenient to deferre or omit the puniſhment, if thereby anie hope of amendment may appeare. Eccleſ. 7. 23, *Giue not thy heat alſo to all the words that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* 1. Sam. 10. 27. *But the wicked men ſaid, How ſhall he ſaue vs? ſo they deſpiſed him, and brought him no preſents: but he held his tongue.* IV. To inflict deſerued puniſhment, not in his owne name, but in Gods name, adding the ſame holily and reuerently. Ioſh. 7. 19. *Then Ioſhua ſaid vnto Achan, My*

ſonne, I beſeech thee, giue glorie to the Lord God of Iſrael, and make thy confeſsion vnto him, and ſhew me now what thou haſt done, hide it not frō me. 20. And Achan anſwered Ioſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, and thus and thus haue I done. 25 And Ioſhua ſaid, Ina ſmuch as thou haſt troubled vs, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones. V. And laſtly, When thou puniſheſt, ayme at this one onely thing, that the euill may bee purged and amended, and that the offender by ſorrowing for his ſinne, may vnfainedly repent for the ſame. Prou. 20. 30. *The blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the bellie.*

Seuenthly, and laſtly, there is a certain dutie of a man to be performed toward himſelfe, which is, that a man ſhould preſerue and maintaine with modeſtie, the dignitie and worthineſſe, which is inherent in his owne perſon. Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertain to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things.*

The negatiue part.

Diminiſh not the excellencie, or dignitie, which is in the perſon of thy neighbour.

Hither are referred theſe ſinnes:

Firſt, againſt our ſuperiours: I. Vnreuerent behauiour and contempt of them. The ſins hereof, are, deriding our ſuperiours. Gen. 9. 22. *And when Ham the father of Canaan ſaw the nakedneſſe of his father, he told his two brethren without.* Prou. 20. 17. *The eie that mocketh his father, and deſpiſeth the inſtruction of his mother, let the rauens of the valley picke it out, and the yong eagles eate it.* To ſpeake euill of, or reuile our ſuperiours. Exod. 21. 17. *And he that curſeth his father or his mother, ſhall die the death.*

II. Diſobe-

II. Diſobedience, wherby we contemne their iuſt commandements. Rom. 1.30. *Diſobedient to parents.* 2. Tim. 3. 3. *No ſtriker, but gentle, no fighter.* The ſinnes herof, are, To make contracts of marriage, without the counſell and conſent of the parents. Gen. 6. 2. *Then the ſons of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Geneſ. 28. 6, 9. *And Eſau ſeeing that the daughters of Canaan diſpleaſed Izhak his Father, then went Eſau to Iſhmaell, and tooke vnto the wiues which he had, Mahalath the daughter of Iſhmaell, Abrahams ſon, the ſiſter of Nabaioth, to be his wife.* The eie ſeruice of ſeruants. Coloſſ. 3. 22. *Seruants, be obedient to them that are your maſters, according to the fleſh, in all things: not with eie ſeruice, as menpleaſers, but in ſinglenеſſe of heart, fearing God.* Ep. 6. 6. *Not with ſeruice to the eie, as men pleaſers.* Aunſwering againe, when they are reprehended. Tit. 2. 9. *Let ſeruants be ſubiect to their maſters, and pleaſe them in all things, not aunſwering againe.* Deceitfulneſſe, and waſting their maiſters goods. Tit. 2, 10. *Neither pikers, but that they ſhew all good faithfulneſſe.* To flee from the power of their ſuperiour. Gen. 16. 6. *Then Sarah dealt roughly with her, wherefore ſhe fled from her.* To reſiſt the lawfull authoritie of their ſuperiours. 1. Pet. 2. 20. To obey them in things vnlawfull. Act. 4 19. To extoll themſelues aboue their betters: this is the ſinne of Antechriſt. 2. Theſſ. 2. 3, 4. *Which (man of ſinne) exalteth himſelfe againſt all that is called God.* Laſtly, the freedome of the Papiſtes, whereby they free children from the gouernment of their parents: and ſubiects from the authoritie of their Princes: ſo that they make it lawfull for them to pretend and procure their death. 1. Sam. 26. 8, 9. *Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: now therefore, I pray thee, let me ſmite him once with a ſpeare to the earth; and I will not ſmite him againe: And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand on the Lords Annointed, and be guiltleſſe?*

III. Ingratitude, and want of a louing affection towards parents. Matth. 15. 5, 6. *But ye ſay, whoſoeuer ſhall ſay to fa-*

ther or mother, By the gift that is offered by me, thou maiest haue profit, though he honour not his father or mother, shall be free. 1. Tim. 5. 4.

Secondly, we offend against our equales, in preferring our selues before them, in talking, or in sitting downe. Mat. 20. 20. *Then came vnto him the mother of Zebedeus children, with her sonnes, worshipping him, and desiring a certain thing of him.* 21. *And he said, What wouldest thou? And she said to him, Graunt, that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.* 24. *And when the other ten heard this, they disdained at the two brethren.*

Thirdly, towardour inferiours: I. Through negligence in gouerning them, and prouiding for their good estate. Hagg. 1. 4. *Is it time for your selues to dwell in your sieled houses, and this house lie waste?* Dan. 3. 28. This condemneth those mothers, which put forth their children to be nourced, hauing both sufficient strength and store of milk themselues to nource them. 1. Tim. 5. 10. *If she haue nourced her children.* II. By too much gentlenes and lenitie, in correcting them. 1. King. 1. 5. *Then Adoniah the sonne of Haggith exalteth himselfe saying, I will be King.* 6. *And his father would not displease him from his childhood, to say, Why hast thou done so?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his sonnes did vnto all Israell, and how they lay with the women that assembled at the doore of the Tabernacle of the congregation.* 23. *And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you.* 24. *Doe no more, my sonnes: for it is no good report that I heare, namely, that ye make the Lords people to trespasse.* 25. *Notwithstanding, they obeied not the voice of their father, because the Lord would slay them.* III. By ouermuch crueltie and threatnings. Eph. 6. 4. *And ye fathers, prouoke not your children to wrath.* 9. *And ye maisters doe the same things vnto them, putting away threatnings.*

Fourthly, and lastly, a man offendeth against himselfe, whē through his naughty behauiour, he doth obscure, and almost extinguish those gifts, which God hath giuen him.

Mat.

Mat.25.2,16.Or contrarily,when he is too wiſe in his own conceit.Rom.23.3.*For I ſay, through the grace that is giuen vnto me,to euery one that is among you, that no man preſume to vnderſtand,aboue that which is meet to vnderſtand.*

CHAP. XXV.

Concerning the ſixt Commandement.

THou ſhalt not kill.

The Reſolution.

Kill] The part is here ſet for the whole, by a Synecdoche: for killing ſignifieth any kind of endomaging the perſon of our neighbour.

The equitie of this commandement appeareth by this, that man was created after the likenes of God. Gen.9.6. *He that ſheadeth mans blood, by man ſhall his blood be ſhead: for in the image of God hath he made man.* Again, al men are the ſame fleſh.Eſay.58.7.*When thou ſeeſt the naked, couer him,and hide not thy face from thine owne fleſh.*

Neither ought we to be ignorant of this alſo, that it is vnlawful for any priuate perſon,not called to do that duty, to kill another: but a publique officer may, that is,if he be warranted by a calling.So did Moſes, Exod.2.12.*And he looked round about,and when he ſaw no man, he ſlue the Ægyptian,and hid him in the ſand.* Act.7.25.*For he ſuppoſed his brethren would haue vnderſtood, that God by his hand ſhould giue them deliuerance.* And Phinehas, Nomb.25.8. *And he followed the man of Iſraell into the tent, and thruſt them both through (to wit, the man of Iſraell, and the woman) through her bellie: ſo the plague ceaſed from the children of Iſrael.*31.*Phinehas the ſonne of Eleazar, hath turned mine anger away from the children of Iſraell, while he was zealous for my ſake among them: therefore I haue not conſumed the children in my iealouſie.* And Elijah,1.King.18.40.*And Elijah ſaid vnto them, Take the Prophets of Baal, let not a man of them*

them escape: and they tooke them, and Eliah brought them to the brooke of Kishon, & slew them there. And souldiers in battels, waged vpon iust causes. 2. Chron. 20. 15. *Feare ye not, neither be afraid of this great multitude: for the battel is not yours, but Gods.*

The Negatiue part.

Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The sins then that are referred to this part, are such, as are committed against our neighbour, or our selues.

Against our neighbour, are these following: I. In heart; as, 1. Hatred against him. 1. Ioh. 3. 15. *Who so hateth his brother, is a manslaier.* 2. Vnaduised anger. Math. 5. 22. *I say vnto you, whosoeuer is angrie with his brother vnaduisedly, is in danger of iudgement.* 3. Enuie. Rom. 1. 29. *Full of anger, murther, contention.* 4. Grudges. Iam. 3. 14. *If ye haue bitter enuying and strife in your hearts, reioice not.* 5. Want of compassion, and sorrow at our neighbours calamities. Amos. 6. 5, 6. *They sing to the sound of the viole, &c. but no man is sorry for the affliction of Ioseph.* 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can neuer be appeased, vnmercifull.* 7. Desire of reuenge. Psal. 5. 6. *The Lord will abhorre the bloodie man, and deceitfull.*

II. In wordes: 1. Bitternesse in speaking. Prou. 12. 18. *There is that speaketh words, like the prickings of a sword: but the tongue of wise men, is health.* 2. Reproches and railing, which is a casting of a mans sins in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities. Math. 5. 22, *Whosoeuer saith vnto his brother, Raca, shall be worthie to be punished by the counsell: And whosoeuer shall say, Foole, shall be worthie to be punished with hell fire.* 2. Sam. 6. 16. *As the Arke of the Lord came into the cittie of Dauid, Michal Sauls daughter looked thorough a window, and saw King Dauid leape and dance before the Lord, and she despised him in her heart.* 20. *And Michal the daughter*

ter of Saul came out to meet Dauid, and ſaid, O how glorious was the King of Iſraell this day, which was vncouered to day in the eies of the maidens of his ſeruants, as a foole vncouereth himſelfe. 3. Contentions, when two or more ſtriue in ſpeech one with another, for any kind of ſuperioritie. 4. Brawlings in any conference. 5. Crying, which is an vnſeemely eleuation of the voice againſt ones aduerſarie. Gal. 5. 19. *The works of the fleſh are manifeſt, which are,* 20. *emulations, wrath, contentions, ſeditions.* Eph. 4. 31. *Let all bitternes, and anger, and wrath, crying, and euill ſpeaking, be put away from you, with all malicious neſſe.* 32. *Be ye curteous one to another.* Gen. 16. 11. *He* (vz. Iſmael) *ſhall be a wild man, his hand ſhall be againſt euery man, and euery mans hand againſt him.* 6. Complaints to euery one of ſuch as offer vs iniuries. Iam. 5. 9. *Grudge not one againſt another brethren, leaſt ye be condemned.*

III. In countenance, and geſture, al ſuch ſignes, as euidently decipher the malitious affections lurking in the heart. Gen. 4. 5, 6. *His countenance fell downe: and the Lord ſaid vnto Cain, Why art thou ſo wrath?* Mat. 27. 39. *They that paſſed by, railed on him, nodding their heads.*

Hence is it, that deriſion is tearmed perſecution. Gen. 21. 9. *Sarai ſaw the ſon of Hagar the Egyptian mocking, &c.* Gal. 4. 29. *He that was borne after the fleſh, perſecuted him, that was borne after the ſpirit.*

IV. In deeds: 1. To fight with, or to beat our neighbour, and to maime his body, Leuit. 24. 19, 20. *If any man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him: Breach for breach, eie for eie, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the ſword, famine, or poiſon. Gen. 4. 8. *Kain roſe vp againſt his brother, and ſlue him.* 3. To exerciſe tyrannous cruelty in inflicting puniſhments. Deut. 25. 3. *Fourty ſtripes ſhall he cauſe him to haue, and not paſt, leaſt if he ſhould exceed, and beat him aboue that with many ſtripes, thy brother ſhould appear deſpiſed in thy ſight.* 2. Cor. 11. 24. *Of the Iews I receiued fiue times fourtie ſtripes ſaue one.* 4. To vſe any of Gods creatures hardly. Pro. 12. 10. *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruell.* Deu. 22. 6.

If thou find a birds nest in the way, in any tree, or on the groũd, whether they be yong, or egs, and the dam sitting vpon the yong, or vpõ the egs, thou shalt not take the dam with the yong, but shalt in any wise let the dam goe, and take the yong to thee, that thou maist prosper and prolõg thy daies. 5. To take occasion by our neighbors infirmities, to vse him discourteously, and to make him our laughing stock, or tanting recreation. Leuit. 19.14. *Thou shalt not curse the deafe, nor put a stumbling block before the blind.* 2. Kin. 2.23. *Little children came out of the city, & mocked him, and said vnto him, Come vp thou bald head, come vp thou bald head.* 6. To iniury the impotent, feeble, poor, strangers,, fatherles, or widows. Exod. 22.21, 22. *Thou shalt not doe iniury to a stranger, neither oppresse him: for ye were strangers in the land of Egipt. Ye shall not trouble any widow, or fatherlesse child.* 25. *Thou shalt not be an vsurer vnto the poore.* We then iniury these: 1. If we pay not the labourer his hire. Deu. 24.14. *Thou shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the stranger that is within thy gates.* 15. *Thou shalt giue him his hire for his day: neither shall the sun goe downe vpon it: for he is poor, and therwith susteineth his life: least he crie against thee to the Lord, and it be sin vnto thee.* 2. If thou restore not the pledge of the poor. Exo. 22.26, 27. *If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sun go down: for that is his garment onely, and his couering for his skin.* 3. If we withdraw corne from the poor. Pro. 11.26. *He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.*

Againe, this law is as well transgressed by not killing, when the law chargeth to kill, and by pardoning the punishment due vnto murther, as by killing when we should not. Nomb. 35.16. *If one smite another with an instrument of yron that he die, he is a murtherer, & the murtherer shal die the death.* 33. *The land cannot be cleansed of the blood that is shed therein, but by blood of him that shed it.*

By this place also are combates of two men hand to hand, for deciding of controuersies, vtterly vnlawfull. 1. Because they are not equall means ordeined of God, to

determine

determine controuerſies. 2. In that it falleth out in ſuch combates, that he is conquerour before man, who indeed is guiltie before God.

This alſo condemneth Popiſh ſanctuaries, and places of priuiledge: as Churches, and the like, wherin murtherers ſhelter and ſhroud themſelues from the danger of the law. For God expreſſely commandeth (Exod. 21. 14.) *that ſuch an one ſhall be taken from his Altar, that he may die.* And Ioab 1. King. 2. 24 *touching the hornes of Altar, was ſlaine in the Temple.*

Hitherto in like ſort belong ſuch thinges as concerne the ſoule of our neighbour. 1. To be a ſcandale or offence to the ſoule of our neighbour, either in life or doctrine. Matth. 18. 7. *Woe be to the world becauſe of offences: it is neceſſarie that offences ſhould come: but woe be to them by whom they doe come.*

2. To miniſter occaſions of ſtrife and diſcord. The which we then doe. 1. When we cannot be brought to remit ſomewhat of our owne right, 2. When we returne ſnappiſh, and crooked anſweres. When we interpret euery thing amiſſe, and take them in the worſt part. 1. Sam. 25. 25. *Naball is his name, and folly is with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon ſaid to Hanun their Lord, Thinkeſt thou that Dauid doth honour thy father, that he hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, to ſearch the cittie, to ſpie it out, and to ouerthrow it? Wherefore Hanun tooke Dauids ſeruants, and ſhaued off the halfe of their beards, and cut of their garments in the middle, euen to their buttocks, and ſent them away.*

3. The miniſters ſinne againſt their neighbours, is this, not to preach the word of God to their charge, that they thereby might be inſtructed in the waies of life. Pro. 29. 18. *Where there is no viſion the people decay: but he that keepeth the Law is bleſſed.* Eſay. 56. 10. *Their watchmen are all blind, they haue no knowledge, they are all dumb dogs, they cannot barke: they lie and ſleepe and delight in ſleeping. And theſe greedy dogs can neuer haue ynough: and theſe ſheephards*

they cannot vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose. Ezec.3. 18. *When I shall say to the wicked, Thou shalt surely die, and thou giuest him not warning, the same wicked man shall die in his iniquitie: but his blood will I require at thy hands.*

And not onely not to preach at all, but to preach negligently, is vtterly condemned. Ier.48.10. *Cursed be he that doth the worke of the Lord negligently.* Reuel.3.16. *Because thou art luke warme, and neither hote nor cold: it will come to passe that I shal spew thee out of my mouth.* This reproueth nonresidencie of ministers, which is an ordinarie absence of the minister from his charge: namely, from that particular congregation committed vnto him. Esay, 62.6. *I haue set watchmen vpon thy wals, O Hierusalem, which all the day and all the night continually shall not cease: ye that are mindfull of the Lord keepe not silence, and giue him no rest, till he repaire, and vntill he set vp Ierusalem, the praise of the world.* Act.20.28,29,30,31. *Take heed therefore vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne blood. For I know this, that after my departing, shall greeuous wolues enter in among you, not sparing the flocke. Moreouer, of your selues shall men arise, speaking peruerse thinges to draw disciples after them. Therefore watch, and remember, that by the space of three yeeres, I ceased not to warne euery one night and day with teares.* 1.Pet.5. 2,3. *Feed the flocke of God, which dependeth vpon you, caring for it, not by constraint, but willingly: not for filthie lucre, but of a readie mind: Not as though ye were lordes ouer Gods heritage, but that yee may be ensamples to the flocke.* Ezech.34.4. and 33. The Council of Antioch. the 17. Can. *If any Bishop be by imposition of hands inducted into a charge, and appointed to gouerne a people, and he neglect to take vpon him that office, but delaieth to goe vnto the congregation allotted vnto him: such an one shall be prohibited from the Lords table, till he be inforced to attend vpon that charge, or at the least, somewhat be determined by a complete assembly of the Ministers of that prouince,* The Coūcil of Sardice

dice the 14. Canon. *We remember that our brethren in a former aſſemblie decreed, that if any lay man remaining three Sabbath or Lords dayes, that is, three weekes, in a citie, did not in the ſame citie frequent the Church aſſemblies, he ſhould be excommunicated: if then ſuch things are not allowable in lay men, much leſſe in miniſters, for whom it is neither lawfull nor conuenient, without vrgent neceſsitie, to be abſent from his pariſh Church, longer than the time aboue mentioned. To this decree there was not one* non placet, *but euery one ſaid, It liketh vs well.* The Councill held at Conſtantinople, in the 24. Canon, decreed that *Miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare and chearefulneſſe, performe all ſuch duties, as are required of them in the ſeruice of God.* The Canon law doth conclude the ſame thing. diſt. 36. Canon ſiquis vult. debent indeſinenter, &c. *The Biſhops* (ſaith that Canon) *ought to be continually reſident in Gods tabernacle, that they may learne ſomewhat of God, and the people of them, whileſt they read often and meditate vpon Gods word.* Againe, in the Canons intituled Pontifices, and ſi quis in clero. Epiſcopos, qui dominici gregis ſuſcipiunt curam, &c. *The Biſhops which take vpon them to feede Gods flocke, ought not to depart from their dutie, leaſt they looſe that excellent talent which God hath beſtowed vpon them, but rather ſtriue with that one talent, to get three more talents.* And in the 80. Canon of thoſe which are tearmed the Canons of the Apoſtles, there is an expreſſe mandate *that ſuch, whether Biſhop, or Senior, who attendeth not vpon their office in the Church, ſhall forthwith be remoued from that place.* The Calcedon Council, Canon 10. *Let no man be ordained miniſter of two Churches, in two ſeuerall cities, but let him remaine in that, vnto which he was firſt called. And if for vaine glorie, he ſhall afterward go to a greater congregation, let him immediatly be recalled to his firſt charge, and in that onely exerciſe his miniſterie. But if one be called to another charge, let him ſimplie giue ouer the former, and haue no intereſt in the ſame, &c.* For this thing, looke to the decree of *Damaſus*, and the Council of Trent. ſect. 7. Can. 8.

There are, notwithſtanding the former teſtimonies,

some cases, wherein it is permitted to the minister that he may be absent: if by his absence the congregation be not endomaged: I. Sickenesse; the Councill of Mentz, 25 Canon, *If a Bishop be not at home, or be sicke, or vpon some exigent, cannot bee present at his parish, let him procure one, who, vpon Sabbaths and festiuall dayes, will preach vnto his charge.* Augustine testifieth, epist. 1.38. that he was absent on the like occasion.

II. Allowance of the Church, to bee absent for a time vpon some necessarie and publike commoditie for the same. Colos. 1.7. *Epaphras is their minister*, but chap. 4.12. he being absent *saluteth them.* And Ambrose though hee were Bishop of Millaine, yet went he twise Ambassadour into Fraunce, to make agreement betwixt Maximus and Valentinian. Ambrose 5. booke, and 27. epist. to Valentinian the Emperour.

III. If by reason of persecution he be enforced to flee, and see no hope to procure the safetie of his people. This made Cyprian to be absent from Carthage, as he testifieth in his Epistles.

Thus much concerning sinnes against our neighbour. Now followeth such sinnes, as a man committeth against his owne person, as when a man doth hurt, kill, and indanger himselfe. Mat. 16.24. *If any man will follow me, let him denie himselfe, take vp his crosse, and follow me.* Matth. 4.6. *He said vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, he shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou should dash thy foot against a stone.* 7. *Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, though to escape a most shamefull death, is vtterly vnlawfull and vngodly.

The affirmatiue part.

Thou shalt preserue the life of thy neighbour.

Hitherto may we referre these duties:

I. Such

I. Such as appertaine to the perſon of our neighbour, and concerne, firſt his welfare both of bodie and minde; as to reioyce with them that reioyce. Rom.12.15. Marke 10. 20. *Then he anſwered and ſaid vnto him, All theſe things I haue obſerued from my youth. And Ieſus beheld him, and loued him.* Secondly, his miſeries, to bee greeued with him for them. Rom.12.15. *Mourne with thoſe that mourne.* Eſay 24 16. *And I ſaid, My leanneſſe, my leanneſſe, woe is me: the tranſgreſſours haue offended, yea the tranſgreſſours haue grieuouſly offended.* Pſal.119.136. *Mine eies guſh out with water, becauſe men obſerue not thy Law.* Againe, we muſt helpe him as much as in vs lieth. Iob. 29. 15. *I was as an eie to the blind, and a foot to the lame.* 2. Cor.8.3. *To their power, yea beyond their power, they were willing.* And that we doe, we muſt doe ſpeedily. Prou.3.28. *Say not to thy neighbour, Goe, and come againe to morrow, and I will giue thee, if thou nowe haue it.* Leuit.19.17. *Thou ſhalt plainly rebuke thy neighbour, and not ſuffer him to ſinne.*

Thirdly, concerning ſuch iniuries, as he offereth vnto thee: I. Thou ſhalt not be angrie againſt him, vpon a ſmal occaſion. Numb.12.3. *Moſes was a meeke man aboue all that liued vpon the earth,* Prou.9.11. *The diſcretion of a man deferreth his anger, and his glorie is to paſſe by an offence.* II. Thou muſt bee ſlow to wrath, and neuer angrie, but for a moſt iuſt cauſe. Mar.3.5. *Then he looked round about on them angerly, mourning alſo for the hardneſſe of their heart.* Prou. 14.29. *He that is ſlow to wrath, is of great wiſedome: but hee that is of an haſtie minde, exalteth follie.* III. Thine anger muſt be but for a while. Ephe 4. 26. *Be angrie and ſinne not, let not the ſunne go down vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Epheſ.4.32. *Bee ye curteous one to another, and tender hearted, forgiuing one another, euen as God for Chriſts ſake forgaue you.*

Fourthly, his wants and infirmities: I. Auoid occaſions whereby they may be ſtirred and laid open. Geneſ.13.8. *Then ſaid Abraham to Lot, Let there bee no ſtriſe, I pray thee, betweene thee and me, neither betweene thy heardmen and mine, for we are brethren. 9. Is not the whole land before thee? depart*

depart, I pray thee, from me: If thou wilt take the left hand, I will take the right, or if thou go to the right hand, I will take the left. Gen. 27. 44. *And tarie with him a while vntill thy brothers fiercenesse be asswaged.* 45. *And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him.* 2. Depart sometimes from thine owne right. Matth. 17. 25, 26. *What thinkest thou, Simon? of whom do the kings of the earth take tribute or poll money? of their children, or of strangers? Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.* 27. *Neuerthelesse, least we should offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt find a peece of twentie pence: that take and giue it vnto them for me and thee.* 3. To appease anger kindled: which is done; I. By ouercomming euill with goodnesse. Rom. 12. 21. *Be not ouercome of euill: but ouercome euill with goodnesse.* II. By following after peace. 1. Pet. 3. 11. *Decline from euill, and do good, seeke peace and follow after it.* III. By curteous answers. Prou. 15. 1. *A soft answere putteth away wrath: but grieuous words stirre vp anger.* 1. Sam. 1. 14. *Eli said vnto her, How long wilt thou be drunken? put away thy drunkennesse from thee.* 15. *Then Hanna answered, and said, Nay my lord, but I am a woman troubled in spirit: I haue drunken neither wine nor strong drinke, but haue powred out my soule before the Lord.* Philem. vers. 15. *It may be, that he therefore departed for a season, that thou shouldest receiue him for euer.* IV. By ouerpassing some wants and infirmities in mens wordes, and deedes. Pro. 19. 11. *It is a mans honour to passe by infirmities.* V. By couering them with silence. 1. Pet. 4. 8. *Aboue all things haue feruent loue amongst you, for loue couereth a multitude of sins.* Prou. 17. 9. *He that couereth transgression, seeketh loue: but he that repeateth a matter, separateth the Prince.* VI. By taking euerie thing (if it be possible) in the best part. 1. Cor. 13. 5. *Loue thinketh none euill.*

This sheweth the lawfulnesse of truces, couenants, and other agreements concerning peaces, being made to auoid iniuries, maintaine auncient bounds, procure securitie in traffique,

traffique, poſſeſsions and iourneies, ſet penſions, commons for cattell, liberties for hunting, fiſhing, or fouling, and getting fewell, or other neceſſaries, for publike commodities, if there be no vnlawfull conditions annexed vnto the ſame. And we may make this couenant, not onely with Chriſtians, but for the maintenance of peace, with infidels alſo. For that which is godly to be performed, is no leſſe godlie to be promiſed. But it is a note of true godlineſſe, to be as much as may be, at peace with all men. Therefore to promiſe peace by couenant, is verie godly. Wee may ſee the experience of this in the liues of holie men. Gene. 21.22. *At that ſame time Abimelech and Picol his chiefe captaine, ſpake vnto Abraham, ſaying, God is with thee in all that thou doſt.* 23. *Now therefore ſweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c.* 24. *Then Abrahã ſaid, I will ſweare.* 27. *Then Abraham tooke ſheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.* Gen. 31.44. *Now therefore come and let vs make a couenant, I and thou, which may be a witneſſe betweene me and thee.* 45. *Then Laban ſaid to Iaakob, Behold this heape, and behold the pillar, which I haue ſet vp betweene me and thee.* 53. *The God of Abraham, and the gods of Nahor, and the god of their father be iudge betweene vs: But Iaakob ſware by the feare of his father Izhak.*

II. Concerning his bodie, we are to regard it aliue and dead. Being aliue, we ought if need be: I. To miniſter vnto it food and raiment. Mat. 25.41,42. *Depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels. For I was an hungred, and ye gaue me no meate, I thirſted, and ye gaue me no drinke, &c.* 45. *In as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* II. To lend our helping hand, when our neighbours bodie is in anie daunger. 1. Iohn 3.16. *Hereby we perceiued loue, that he laid downe his life for vs, therefore alſo ought we to lay downe our liues for the brethren.*

When a man is dead, we ought to cõmit the dead corps to the graue, as may appeare by theſe arguments: I. The inſtinct of Nature it ſelf. II. The examples of the patriarks

and other holy perſonages. *Abraham buried Sarah.* Gen.23 19. *Iaakob is buried by his ſons.* Gen. 50.12. *Steuen by religious and deuout men.* Act.8.2. III. The Lords owne approbation of buriall, in that he numbreth it amongſt his benefits. For the want thereof is a curſe. Iere.22.19. *He* (vz. Iehoiakim) *ſhall be buried as an aſſe is buried, euen drawne and caſt forth without the gates of Ieruſalem.* Therefore rather then Moſes ſhould be vnburied, the Lord himſelfe did bu- him. Deut.34.5,6. *Moſes the ſeruant of the Lord died in the land of Moab, according to the word of the Lord. And hee buried him in a valley, in the land of Moab, ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.* IV. There is no dead carkaſſe ſo lothſom as man is, the which both argueth the neceſsitie of buriall, and how ougly wee are in the ſight of God, by reaſon of ſinne. V. The bodie muſt riſe againe out of the earth, that it may be made a perpetuall manſion houſe for the ſoule to dwell in. VI. The bodies of the faithfull are the temples of the holie Ghoſt, and therefore muſt riſe againe to glorie. VII. Buriall is a teſtimonie of the loue and reuerence we beare to the deceaſed.

A funerall ought to be ſolemnized after an honeſt and ciuill maner: namely, agreeable to the nature, and credite, as well of thoſe which remaine aliue, as them which are dead. Concerning the liuing, they muſt ſee that, I. Their mourning be moderate, and ſuch, as may well expreſſe their affection and loue to the partie departed. Iohn 11. 34. *He ſaid, Where haue yee laid him? they anſwered, Lord, come and ſee.* 35. *Then Ieſus wept. And* (ver.36.) *the Iewes ſaid, Behold how he loued him.* II. They muſt auoid ſuperſtition, and not ſurmiſe that funerall ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, eſpecially vnder the aultar, and in a Friars coole. III. They ought to take heede of ſuperfluous pompe, and ſolemnities. For of all oſtentations of pride, that is moſt fooliſh, to be boaſting of a loathſome and a deformed corps. Eſay 22.15, 16. *Thus ſaith the Lord God of hoſtes, Goe, get thee to that treaſu-*

treasurer, to Shebnah the steward of the house, and say, What hast thou to doe here? and whom hast thou here? that thou shouldest here hew thee out a sepulchre, as he that heweth out his sepulchre in an high place, or that graueth an habitation for himselfe in a rocke.

To this commaundement belongeth these duties: I. Before the vintage or harueſt, we ought to permit anie man, for the repressing of hunger, to gather grapes, or plucke off the eares of corne in the field. Deut. 23. 24, 25. *When thou commest into thy neighbours vineyard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell. When thou commest into thy neighbours corne, thou maist plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.* Matth. 12. 1. *Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the corne, and to eate, &c.* II. In the vintage, and time of harueſt, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but leaue the after gatherings for the poore. Liu. 23. 22. *When you reape the harueſt of your land, thou shalt not rid cleane the corners of the field, when thou reapest: neither shalt thou make any after gathering of thy harueſt: but shalt leaue them vnto the poore, and to the stranger: I am the Lord your God.* Ruth. 2. 8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens.* 7. *So she gleaned in the field vntill euening.*

III. Concerning the soule of our neighbour: I. Wee must seeke all meanes to winne him to the profession of Christian religion. 1. Cor. 10. 33. *I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saued.* Heb. 10. 24. *Let vs consider one another, to prouoke vnto loue, and to good workes.* II. We must liue amongst men without offence. 1. Corin. 10. 32. *Giue no offence, neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1. Cor. 8. 13. *If meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a

lanterne, to direct the wayes of our neighbours. Act.24.14. *This I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets.* 15. *And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shall bee both of the iust and vniust.* 16. *And herein I indeuour my selfe to haue alway a cleare conscience toward God, and toward men.* IV. If our neighbour offend, we are to admonish him. 1.Thes.5.14. *We desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient towards all men.* V. If our neighbours runne the wayes of Gods commaundement (as Dauid speaketh) we ought to encourage him in the same.

IV. We may referre such things vnto this commaundement, as appertain to the peculiar preseruation of euerie seuerall mans life. I. Recreation, which is an exercise ioyned with the feare of God, conuersant in things indifferent, for the preseruation of bodily strength, and confirmation of the mind in holinesse. Eccles.2.2. *I said of laughter, thou art mad, and of ioy, what is this that thou doest?* Esay.5.12 *The harpe, viol, timbrell, and pipe, and wine, are in their feasts, but they regard not the worke of the Lord, neither consider the worke of his hands.* 1.Cor.10.7. *Neither be ye Idolaters, as were some of them, as it is written: The people sate downe to eate and drinke, and rose vp to play.* Luke 6.25. *Wo be to you that laugh: for ye shall waile and weepe.* Deut.12.7. *There ye shall eate before the Lord your God, and ye shal reioice in al that ye put your hands vnto, both ye and your households, because the Lord thy God hath blessed thee.* To this end hath the word of God permitted shooting. 2.Sam.1.18. *He bade them teach the children of Iudah to shoot, as it is written in the book of Iasher.* And musical consort. Nehe.7.67. *Besides their seruants and maids, which were seuen thousand, three hundred, and seuen and thirtie: they had two hundred and fiue and fortie singing men, and singing women.* And putting forth of riddles. Iudg. 14.12. *Samson said vnto thē, I will now put forth a riddle vnto you: and if you can declare it me within seuen daies of the feast,*

and

and find it out, I will giue you thirty ſheets, and thirty change of garments. 13. *And they anſwered him, Put forth thy riddle that we may heare it.* 14. *And he ſaid vnto them, Out of the eater came meat, and out of the ſtrong came ſweetnes: and they could not in three daies expound the riddle.* And hunting of wild beaſts. Cant. 2. 15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* Laſtly, the ſearching out or the contemplation of the works of God. 1. King. 4. 33. *And he ſpake of trees from the cædar tree that is in Lebanon, euen vnto the hyſſop that ſpringeth out of the wall, he ſpoke alſo of beaſts, and of foules, and of creeping things, and of fiſhes.* 2. Phiſicke, the vſe whereof is holy, if before the receit of it, a man craue remiſſion of his ſinnes, and repoſe his confidence onely vpon God, not vpon the means. Mat. 9. 2. *And lo, they brought vnto him a man ſicke of the palſie, lying on a bed. And Ieſus ſeeing their faith, ſaid to the ſicke of the palſie. Son be of good comfort, thy ſins are forgiuen thee.* 6. *Then he ſaid to the ſicke of the palſie, Ariſe, take vp thy bed and walke to thine houſe.* Ioh. 5. 5. *A certaine man was there, which had ben diſeaſed eight and thirty yeers.* 8. *Ieſus ſaid vnto him, Take vp thy bed, and walke.* 14. *After that Ieſus found him in the Temple, and ſaid vnto him, Behold, thou art made whole: ſin no more, leaſt a worſe thing come vnto thee.* 2. Chron. 16. 12. *And Aſa in the nine and thirtith yeere of his reign was diſeaſed in his feet, and his diſeaſe was extream: yet he ſought not to the Lord in his diſeaſe, but to the Phiſitians.* 3. Auoiding of an iniurie, offered by ſome priuate perſon: this, if it be againſt an vnruly and vnſtaied aduerſarie, and the defence be faultleſſe, is very lawfull, and is ſo far from a priuate reuenge, that it is to be accounted a iuſt defence. The defence is then faultleſſe, when a man doth ſo aſſault his aduerſarie, as that he neither purpoſeth his owne reuenge, or his enemies hurt, but onely his alone ſafety from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Anſwer.* Such as be hindered by their calling, may not; as, Magiſtrates, and Paſtours, hauing charge of ſoules: yet free men not bound by calling may. Reaſons: 1. A man may

prouide for his owne safetie, if it be not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other such dangers: therefore the plague. III. There is lesse danger of sickneſſe, the more the multitude of people is diminished. *Obiections*. I. To flie, is a token of distrust. *Answere*. This diffidence is no fault of the fact, but of the person. II. It is offensiue. *Answere*. The offence is giuen, not taken. III. To flie, is to forsake our neighbour against the rule of charitie. *Answere*. It is not, if kinsfolke and magistrates be present. IV. Men are to visit the sicke by Gods appointment. *Answere*. Leapers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it be dangerously contagious.

CHAP. XXVI.

Of the seuenth Commandement.

THe seuenth Commandement sheweth how we may preserue the chastitie of our selues, and of our neighbour.

The words are these:

Thou shalt not commit adulterie.

The Resolution.

Adulterie] To commit adulterie, signifieth as much, as to doe any thing, what way soeuer, whereby the chastitie of our selues, or our neighbours may be stained. Matth. 5. 28.

The Negatiue part.

Thou shalt no way either hurt, or hinder thy neighbours chastetie.

In this place are prohibited:

I. The

I. The lust of the heart, or the euill concupiscense of the flesh. Matth. 5. 28. *I say vnto you, whosoeuer looketh on a woman to lust after her, he hath alreadie committed adulterie with her in his heart.* Col. 3. 5. *Mortifie your members which are on earth: fornication, vncleanesse, the inordinate affection, euill concupiscence.*

II. Burning in the flesh, which is an inward feruencie of lust, whereby the godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Corint. 7. 9. *If they cannot abstain, let them marrie: for it is better to marrie then to burne.*

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

I. With beasts. Leuit. 18. 23. *Thou shalt not be with any beast, to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is an abhomination.*

II. With the diuell, as witches do by their owne confession. For why should not a spirit as well haue societie with a witch, as to eat meat.

III. With one of the same sexe. Leuit. 18. 22. *Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.* This is a sin, which they commit, whom God hath giuen ouer into a rebrobate sense. Rom. 1. 26. *For this cause God gaue them vp to vile affections: for euen their womē did change their natural vse into that which is against nature,* 27. *And the men left the natural vse of the woman, & burned in their lusts one toward another, and man with man wrought filthinesse.* It was the sinne of Sodom. Gen. 19. where it was so common, that to this day it is tearmed Sodomie.

IV. With such as be within the degrees of cōsanguinitie or affinitie, prohibited in the word of God. Leu. 18. 6. *None shall come neer to any of the kinred of his flesh, to vncouer her shame. I am the Lord.*

V. With vnmaried persons. This sinne is tearmed fornication. Deutrono. 22. 28. *If any man find a maid that is not betrothed, and take her and lie with her, and they bee found.* 29. *Then the man that lay with her shall giue vnto the maides father fiftie shekels of siluer: and she shall be his*

wife

wife, because he hath humbled her: he cannot put her away al his life. 1. Cor. 10. 8. *Neither let vs commit fornication, as some of them committed fornication, and fell in one day one and twentie thousand.*

VI. With those, whereof one is married, or at the least betrothed. This sinne is called adulterie: and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they be betrothed, as he doth vpon such as are alreadie married. Deutr. 22. 22. *If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.* 23. *If a maid be betrothed to an husband, and a man find her in the towne and lie with her,* 24. *Then shall ye bring them both out vnto the gates of the same cittie, and shall stone them to death with stones.* This is a meruellous great sin, as may appeare, in that it is the punishment of idolatrie. Rom. 1. 23. *They turned the glory of the vncorruptible God, to the similitude of the image of a corruptible man. &c.* 24. *Wherfore God gaue them vp vnto their hearts lusts, vnto vncleanesse.* Yea, this sinne is more hainous then theft. Prou. 6. 30. *Men do not despise a theefe, when he stealeth to satisfie his soule when he is hungry:* 32. *But he that cõmitteth adulterie with a woman, is destitute of vnderstanding: hee that doth it, destroieth his owne soule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods couenant. Pro. 2. 17. *Which forsaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers dishonest their owne bodies. 1. Cor. 6. 18. *Flee fornication, euery sin that a man doth, is without the bodie: but hee that committeth fornication, sinneth against his owne body.* And bereaue their neighbours of a great and vnrecouerable benefit: namely, of chastitie. As for the children, which are begotten in this sort, they are shut out from that preheminence, which they otherwise might obteine in the congregation. Deutr. 23. 2. *A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the congregation of the Lord.* He maketh his family a stewes, as appeareth in Dauid,

whose

whoſe adulterie was puniſhed by Abſoloms lying with his fathers concubines. 2.Sam.16.21. *Achitophell ſaid to Abſolom, Go to thy fathers concubines, which he hath left to keepe the houſe.* Iob.31.9. *If mine heart haue beene deceiued by a woman, or if I haue laid wait at the doore of my neighbour: let my wife grind vnto another man: and let other men bow down vpon her.* Mans poſteritie feeleth the ſmart of this ſin. Iob 31.12. *This* (adulterie) *is a fire that ſhall deuour to deſtruction, and which ſhall root out all mine encreaſe.* To conclude, though this ſinne be committed neuer ſo cloſely, yet God will reueale it. Nomb.5. from the 12. verſ. to the 23. And it vſually hath one of theſe two, as companions: namely, dulnes of heart, or a marueilous horrour of conſcience. Hoſe.4. 11. *Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrring of many wiues, albeit it cannot be defended, yet it may be excuſed: either becauſe it ſerued to the enlarging of the number of mankind, when there were but few: or at the leaſt, to the propagation of the Church of God.

VII. With man and wife. They abuſe their libertie, if they know ech other ſo long as the woman is in her flowers Ezek.22.10. *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowers.* Leuit.18.19. *Thou ſhalt not goe vnto a woman to vncouer her ſhame, as long as ſhe is put apart for hir diſeaſe.* Ezek.8.6. *If a man hath not lien with a menſtruous woman.* Ambroſ.lib.de Philoſ. which Auguſtine citeth, lib.2. contra Iulian. ſaith, that he committeth adultery with his wife, who in the vſe of wedlocke hath neither regard of ſeemelines, nor honeſtie. Hierome in his 1. booke, contra Iulianum, ſaith: A wiſe man ought to rule his wife in iudgement, not in affection. He will not giue the bridle vnto headeſtrong pleaſure, nor headily company with his wife. Nothing (ſaith he) is more ſhameles, then to make a ſtrumpet of his wife.

VIII. Nocturnal pollutions, which ariſe of immoderate diet, or vnchaſt cogitations, going before in the day. Deut. 23.10. Onans ſin (Gen.38.8.) was not much vnlike theſe.

IV. Effeminate wantonnesse, whereby occasions are sought to stirre vp lust. Galat. 5. 19. *The workes of the flesh are manifest, which are adulterie, fornication, vncleanes, wantonnesse.* Of this kind are, 1. eies full of adulterie. 2. Pet. 2. 14. *Hauing eies full of adulterie, and that cannot cease to sinne.* 2. Idlenes, 2. Sam. 11. 2. *When it was euening tide, Dauid arose out of his bed, and walked vpon the roofe of the Kings pallace: and from the roofe he saw a woman washing her selfe: and the woman was very beautiful to looke vpon. 3. And Dauid sent, and inquired what woman it was: and one said, Is not this Bathsheba the daughter of Eliam, wife to Vriah the Hittite? Then Dauid sent messengers, and tooke her away: and she came vnto him, & he lay with her.* 3. Riotous and lasciuious attire. 1. Timoth. 2. 9. *The women shall aray themselues in comely apparrell, with shamefastnesse and modestie, not with broydered huire, or gold, or pearles, or costly apparrell, but (as becommeth women that professe the feare of God) with good workes.* Esay, 3. 16. *Because the daughters of Zion are hauty, and walke with stretched out neckes, and with wandring eies, walking and minsing as they goe, and making a tinkling with their feet. 17. Therefore shall the Lord make the heades of the daughters of Zion bald, and the Lord shall discouer their secret parts, 18. In that day shall the Lord take away the ornament of the slippers and the caules, and the round tires, 19. The sweet balles, and the bracelets, and the bonnets, 20. The tires of the head, and the sloppes, and the headbandes, and the tablets, and the earings, 21. The ringes and the mufflers, 22. The costly apparrell and the vayles, and the wimples, and the crisping pinnes, 23. And the glasses, and the fine linnen, and the hoodes, and the launes.* And no meruaile if the Prophet be so sharpe against excessiue and wanton apparrell: for this is, I. a lauish and prodigall wasting of the benefits of God, which might well be imploied vpon better vses. II. It is a testimonie, and, as it were, the cognisance or ensigne of pride, whereby a man would haue himselfe in greater reputation, then another. III. It is a note of great idlenesse, and slouthfulnesse. For commonly such as bestow much time in tricking and

trimming

trimming themſelues vp, doe quite neglect other buſines, and of all thinges, cannot away with paines. IV. It argueth leuitie, in deuiſing euery day ſome new faſhion, or imitating that, which others deuiſe. V. It maketh a confuſion of ſuch degrees and callings, as God hath ordained, when as men of inferiour degree and calling, cannot be by their attyre, diſcerned from men of higher eſtate. 4. Fulneſſe of bread and meate, which prouoke luſt. Exech. 16.45. *This was the iniquitie of thy ſiſter Sodom, pride, fulneſſe of bread, and idleneſſe was in her, and in her daughters.* Luke.16.19. *There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.* Rom 13.13. *Walke honeſtly, as in the day time, not in glutonie and drunkenneſſe, neither in chambring and wantonneſſe.* 5. Corrupt, diſhoneſt, and vnſeemely talke. 1. Corinth. 15.33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue ſongs, ballades, enterludes, and amourous bookes. This is the thing we are carefully to ſhunne, in the reading of Poets, yet ſo, as mariners doe in naugation, who forſake not the ſea, but decline and flie from the rockes. 6. Laſciuious repreſentations of loue matters, in plaies and comedies. Epheſ. 5.34. *Fornication, and all vncleaneſſe, let it not once be named among you, as it becommeth Saints, neither filthineſſe, nor fooliſh talking, neither ieſting, which are thinges not comely.* 7. Vndecent and vnſeemely pictures. 1. Theſſ. 5.22. *Abſtaine from all appearance of euill.* 8. Laſciuious dauncing of man and woman togethet. Marke 6.22. *The daughter of the ſame Herodias came in, and daunced, and pleaſed Herod, &c.* 9. Companie with effeminate perſons. Prouerb. 7.25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint ſome light or ſheet puniſhment for adulterie, ſuch as that Romiſh Synagogue doth. For this is nothing elſe, but to open a gap for other leaud perſons, to run headlong into the like impietie.

The affirmatiue part.

Thou shalt preserue the chastetie of thy neighbour.

Chastetie is the puritie of soule and bodie, as much as belongeth to generation. The mind is chast, when it is ftee, or at the least, freed from fleshly concupiscence. The bodie is chast, when it putteth not in execution, the concupiscences of the flesh. 1. Thess. 4. 3. *This is the will of God, euen your sanctification, and that ye should abstaine from fornication.* 4. *That euery one of you should know, how to possesse his vessell in holines and honour.* 5. *And not in the lust of concupiscence, euen as the Gentiles, which know not God.* 1. Cor. 7. 34. *The vnmaried woman careth for the things of the Lord, that she may be holy both in bodie and spirit.*

There are two speciall vertues, which preserue chastitie; Modestie, and Sobrietie. Modestie, is a vertue which keepeth in ech worke an holy *decorum*, or comelines: and it is seene, 1. in the countenance and eies, namely, when they neither expresse, nor excite the concupiscense of the heart. Iob 31. 1. *I made a couenant with mine eie, why then should I thinke on a maid?* Gen. 24. 64. *Rebekah lift vp her eies, and whē she saw Izhak, she lighted down from the camell.* 65. *So she tooke a vaile, and couered her face.* Prou. 7. 13. *She caught him, and kissed him: and with an impudent face, said vnto him, &c.* 11. In wordes: when a mans talke is decent, in speaking of such thinges, we cannot but be ashamed of. Gen. 4. 1. *Then Adam knew Heuah his wife: who, &c.* Psal. 51. 1. *A Psalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.* Esa. 7. 20. *In that day shal the Lord shaue with a rasor that is hired, euen by them beyond the Riuer, by the King of Asshur, the head and the heare of the feete, and it shall consume the beard.* Iudges 3. 24. *When he was gone out, his seruants came: who seeing that the doores of the parlar were shut, they said, Surely he couereth his feete,* (that is, he doth his easement)

in

in his ſommer chamber. Againe, a mans talke muſt be little, and ſubmiſſe. Matth.12.19. *Behold my ſeruant whom I haue choſen, he ſhall not ſtriue, nor crie, neither ſhall any man heare his voice in the ſtreetes.* Prou.10.13. *In many words there can not want iniquitie: but he that refraineth his lippes, is wiſe.* And it is a note of a ſtrumpet to bee a giglot, and lowd tongued. Prou.7.11. *She is babbling and lowd.* In apparell, we muſt obſerue an holy comelineſſe. Tit.2.3. *The elder woman muſt be of ſuch behauiour, as becommeth holineſſe.* Holie comelineſſe, is that which expreſſeth to the eie the ſinceritie, that is, the godlineſſe, temperance, and grauitie, either of man or woman. This decencie will more plainely appeare, if we conſider the endes of apparell, which are in number fiue. I. Neceſsitie, to the end that our bodies may be defenced againſt the extremitie of parching heate, and pinching cold. II. Honeſtie, that that deformitie of our naked bodies might be couered, which immediately followed the tranſgreſsion of our firſt parents. III. Commoditie, whereby men, as their calling, worke, and trade of life is different, ſo doe they apparell themſelues: and hence it is, that ſome apparell is more decent for certaine eſtates of men, than other. IV. Frugalitie, when a mans attire is proportionable to his abilitie and calling. V. Diſtinction of perſons, as of ſexe, ages, offices, times, and actions. For a man hath his ſet attire, a woman hers, a yong man apparelled on this faſhion, an old man on that. And therefore it is vnſeemely for a man to put on a womans apparell, or a woman the mans. Deut.22.5. *The woman ſhall not weare that which partaineth to the man, neither ſhall a man put on womans rayment: for all that do ſo, are abhomination to the Lord thy God.*

To ſet downe preciſely out of Gods word, what apparell is decent, is verie hard: wherfore in this caſe, the iudgement and practiſe of modeſt graue, and ſincere men, in euerie particular eſtate, is moſt to bee followed, and men muſt rather keepe too much within the bounds of meaſure, than to ſteppe one foot without the precincts. Concerning the purging of excrements of nature, care muſt be

had, that they be cast foorth into some separate and close place, and there also couered. Deuter.23.12. *Thou shalt haue a place without the host, whether thou shalt resort.* 13. *And then shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine excrements.* 14. *For the Lord thy God walketh in the middes of the campe to deliuer thee: therfore thine host shall be holy, that he see no filthy thing in thee, and turne away from thee.* 1.Sam.24.4. *And he came to the sheepe-coates by the way, where there was a caue, and Saul went in to couer his feete.*

Sobrietie is a vertue, which concerneth the vsage of our diet in holinesse. For the better obseruation thereof, these rules may serue: I. The chiefest at the banket, let him consecrate the meates to God, by saying grace. 1.Sam.9. 13. *The people will not eate, till he* (that is, Samuel) *came, because he will blesse the sacrifice: and then eate they that be bidden to the feast.* Mark.6.39. *He commaunded them to make them all sit downe by companies, vpon the grasse, &c.* 41. *And he tooke the fiue loaues and two fishes, and looked vp to heauen, and gaue thankes.* Actes27.35. *When he had thus said, hee* (that is, Paul) *gaue thanks in the presence of them all, and when he had broken bread he began to eate.* II. It is lawfull to furnish a table with store of dishes, not onely for necessitie, but also for the good intertainment of a friend, and for delight. Luk.5.29. *Leui made him* (that is, Iesus) *a great feast in his owne house, where there was a great companie of Publicans, and of other that sate at table with him.* Psal.104.15. *He giueth wine that maketh glad the heart of man, and oile to make the face shine, and bread that strengtheneth mans heart.* Iohn 12.2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sate at table with him.* 3. *Then tooke Marie a pound of Spikenarke, very costly, and annoynted Iesus feete.* III. Choose the lower roume at a banquet, and rather then bee troublesome, sit as the master of the feast assigneth thee. Luke 14.7. *Hee spake a parable to the guests when hee marked how they chose out the chiefe roumes, and said,* 8. *When thou shalt bee bidden of any man*

to

to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man than thou bee bidden of him. 9. And he that bade both him and thee, come and say, Giue this man roome. 10. But go and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend sit vp higher. Pro.25.5. *Stand not in the place of great men.&c.* IV Man must eate at due times, not at vnseasonable houres. Eccles.10.16. *Woe to thee, O land, when thy princes eate in the morning. 17. Blessed art thou, O land, when Princes eate in time.* V. Man must eate and drinke moderately, so that the bodie may receiue strength thereby, and the soule be more fresh and liuely, to performe the Actions of godlines. Luke 21.34. *Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkennesse.* Pro.23. 29. *To whom is woe? &c. Euen to them that tarrie long at wine, to them that go and seeke mixt wine. 3. Looke not thou vpon the wine when it is red, and when it sheweth his colour in the cup, and goeth downe pleasanly, &c.* Prou.25.16. *If thou hast found honie, eate that is sufficient for thee, least thou bee ouer full, and vomite.* Prou.31.4. *It is not for kings to drinke wine, nor for Princes strong drinke. 5. Least he drinke and forget the degree, and change the iudgement of all the children of affliction.* VI. We must then especially regard these things when we eate at great mens tables. Prou.23.1. *When thou sittest to eate with a ruler, consider diligently what is before thee. 2. Put the knife to thy throate, if thou be a man giuen to thine appetie. 3. Be not desirous of his daintie meats: for it is a deceiueable meate.* VII. Godly mirth at meate is tollerable. Acts.2.46. *They did eate their meate together with gladnesse and singlenesse of heart.* VIII. Table talke (according as occasion of talke is offered) must be such as may edifie. Such was Christs talke at the Pharisies table. Luk. 14 from the 1. verse, to the 16. vers. IX. See that after the banquet ended, the broken meat be not lost, but reserued. Iohn 6.12. *When they were satisfied, he said vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth 2.14. *She did eate and was sufficed, and left thereof.*

Chastitie

Chastitie is double: one of single life, another in wedlock. They that are single, must, I. with great care keepe their affections, and bodies in holinesse. Psal. 119.9. *How shall a yong man purge his waies! by directing the same after thy worde.* 1. Iohn 2.13. *I write vnto you fathers, because you haue knowne him, that is from the beginning. I write vnto you yong men, because ye haue ouercome that wicked one.* 14. *I write vnto you babes, because ye haue knowne the Father.* Eccles. 12.1. *Remember thy Creator, in the daies of thy youth, whiles the euill dayes come not, nor the yeares approch, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often. 1. Cor. 9.27. *I beate downe my bodie, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reprooued.* III. They must take heed they burne not in lust: 1. Corinth. 7.9. *It is better to marrie than to burne.*

Chastitie in wedlocke, is when the holie and pure vse of wedlocke is obserued. Hebr. 13.4. *Mariage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.* To preserue puritie in wedlocke, these cautions are profitable, I. Contracts must be in the Lord, and with the faithfull onely. Malach. 2.11. *Iudah hath transgressed, and an abhomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the daughter of a strange god.* 1. Cor. 7.39. *If her husband be dead, she is at libertie to marrie with whom she will, onely in the Lord.* II. Both parties must separate themselues in the time of a womans disease, and at appointed fasts. Ezech. 18.6. 1. Cor. 7.5. *Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come togither, that Satan tempt you not for your incontinencie.* III. Wedlocke must be vsed rather to suppresse, than to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God. Rom. 13.14. *Put on the Lord Iesus Christ, and take not care of the flesh, to satisfie the lusts thereof.* IV. It must be vsed with prayer and thanksgiuing. 1. Tim. 4.3, 4.

CHAP.

CHAP. XXVII.

Of the eight Commaundement.

THis Commaundement concerneth the preſeruation of our neighbours goods.
The wordes are theſe:

Thou ſhalt not ſteale.

The Reſolution.

ſteale) To ſteale, is properly to conuey any thing cloſely to another. Gen. 31.20. *Iaakob ſtole away the heart of Laban the Aramite.* In this this place it ſignifieth generally, to wiſh that is another mans, to get it by fraud, and any way to impaire his wealth.

The negatiue part.

Thou ſhalt neither be wanting to preſerue, nor a meanes to hinder or hurt thy neighbors goods.

In this place theſe ſinnes are forbidden:
I. Inordinate liuing, whether it be in no ſet calling, or idlely, wherein by neglecting their duties, ſuch perſons miſpend their time, goods and reuenues. 2. Theſ. 2.11. *We heare that there are ſome among you, which walke inordinately, and worke not all, but are buſie bodies.* Gene. 3.9. *In the ſweate of thy browes ſhalt thou eate thy bread, till thou return to the earth.* 1. Tim. 5.8. *If there be any that prouideth not for his owne, eſpecially for them of his houſhold, he denieth the faith, and is worſe than an infidell.*
II. Vniuſt dealing, the which is either in heart, or deed. Vniuſt dealing in heart, is named couetouſneſſe, Matth. 15.19. *Out of the heart come euill thoughts, murthers, adulteries, fornications, thefts, &c.* Couetouſneſſe is idolatrie.

Ephes.5.5. *We know that no couetous person, which is an idolater, shall enter into the kingdom of Christ, and of God.* Yea, it is the verie roote of all euill. 1.Tim.6.9. *The loue of money is the roote of all euill, which whileſt some lusted after, they erred from the faith, and pierced themselues through with manie sorrowes.*

Vniust dealing in deed is, in bargaining, or out of bargaining. Vniust dealing in bargaining, hath manie branches. 1.Thes.4.6. *Let no man oppresse or deceiue his neighbour in a bargaine: for God is the auenger of such things.*

I. To sell, or bargaine for that which is not saleable. Of this kind, I. Is the gift of the holy Ghost, which cannot be bought with money. Act.8.18. *When Simon saw, that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money,* 19. *Saying, Giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holie Ghost.* 20. *Then Peter said vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.* II. Church goods are not saleable. Therefore it is not to be allowed, for men to sell or alienate them from the Church. Prou.20.25. *It is destruction for a man to deuoure that which is sanctified, and after the vowes to enquire.* Malach.3.8. Church goods are the possession of the Lord. III. Whatsoeuer is vnprofitable either to the Church, or common-weale must not be sold.

II. All coloured forgerie and deceit in bargaining. Luk. 19.8. *Zacheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from anie man by forged cauillation, I restore it foure folde.* This deceit is vsed, I. When men sell that, which is counterfaite, for good: as copper for golde, and mingle anie wayes bad with good, making shew onely of the good. Amos 8.4,5,6. *Heare this, ye that swallow vp the poore, saying, When will the new moneth be gone, &c. that we may sell the refuse of the wheate.* II. When men falsifie measures and weights. Deuter.25.13. *Thou shalt not haue in thy bagge two maner of weights, a great and a small.* 14. *But thou shalt haue a right and a iust weight: a perfite,*

and

and a iuſt meaſure ſhalt thou haue. Leuit.10.35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.* 36. *Ye ſhall haue iuſt ballances, true weights, a true Epha, and a true Hin.* Amos 8.4. *Heare this, ye that ſay, When will the Sabbath bee gone, that wee may ſell corne, and make the Epha ſmall, and the ſhekel great, and falſifie the weights by deceit.*

III. When the buier concealeth the goodneſſe of the thing, or the ſeller the faults of it, & blindfoldeth the truth with counterfeit ſpeeches. Matth.7.12. *Whatſoeuer yee would that men ſhould doe to you, euen ſo doe to them: for this is the Law and the Prophets.* Prouer.20.14. *It is naught, it is naught, ſayeth the the buyer: but when he is gone apart, he boaſteth.*

IV. When in buing and ſelling the people are oppreſſed. And this is, I. When the iuſt priſe of things is raiſed. For in bargaining, it is not lawfull to purſe one penie, without the giuing of a penie worth. II. Sale vpon a ſet day, which is, when day is giuen, that the price may be inhaunced. For what is this, I pray you, but to ſell time, and to take more of our neighbour than right. III. To ingroſſe, which is to buie vp all one commoditie into thine owne handes, that when none other hath any of the ſame, thou maieſt ſell it at thine owne price. IV. To become bankerupt, that thou maieſt be enriched by the domages, and goods of other men. V. Not to reſtore that, which was lent to one, pledged to him, or found by him. Ezech. 18.7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debter: he that hath ſpoiled none by violence, &c.* VI. To delay any kinde of reſtitution, from one day to another. Prou.3.28. *Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou maiſt doe it then.* Pſal.37.21. *The wicked man borroweth and payeth not againe, but the righteous is mercifull and lendeth.* VII. To practiſe vſurie. Pſal.15.5. *Which hath not put his money to vſurie.* Exod.22.25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, be it not to him as an vſurer, lay not vſurie vpon him.*

Vsurie is againe exacted by couenant, aboue the principall onely in lue, and recompence of the lending of it. Vsurie being considered as it is thus described, is quite contrarie to Gods worde, and may verie fitly be tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatsoeuer is hurt or dieth, if the owner of the thing be not present, let him be recompenced.* 15. *If he be present, recompense him not: if it be hired for a price, it is solde for the same price.* Ezech. 18. 8. *He hath not giuen to vsurie, neither hath taken increase.* 2. Cor 8. 13. *Neither is it, that other men should be eased, and you grieued,* 14. *But vpon like condition at this time, your abundance supplieth their lacke, that also their abundance may be for your lacke: that there may be equalitie.*

And this vsurie, positiue lawes doe onely restraine, but not allow. *Question.* Is it not lawfull to take at some time aboue the principall? *Answer.* Yes surely, with these conditions: I. If a man take heed he exact nothing, but that which his debter can get by good and lawfull meanes. II. He may not take more than the gaine, nay not all the gaine, nor that part of the gaine which drinketh vp the liuing of him that vseth the money. III. He must sometimes be so far from taking gaine, that he must not require the principall if his debter be by ineuitable and iust casualties brought behind, and it be also plaine that hee could not make, no not by great diligence, anie commoditie of the money borrowed. The reasons why a man may take sometimes aboue the principall, are; I. That which the debter may giue, hauing himselfe an honest gaines besides, and no man any wayes endomaged, that the creditor may safely receiue. II. It is conuenient, that he, which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whose goods he is enriched. III. It is often for the benefite of the creditor, to haue the goods in his owne hands, which he lent.

Obiect. Monie is not fruitfull, therefore it is vnlawfull to receiue more than we lent out. *Answere.* Albeit money in it selfe be not fruitfull, yet it is made very fruitful by the

the borrowers good vſe, as ground is, which is not fruitful, except it be tilled.

Laſt of all, when a man deteineth the labourers wages. Iam. 5. 4. *Behold, the hire of the labourers (which haue reaped your fieldes, which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſts.*

Vniuſt dealing out of bargaining, is likewiſe manifold: I. To pronounce falſe ſentence or iudgement for a reward, either proffered, or promiſed, Eſay. 1. 23. *Thy princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widows cauſe come before them.* This is the Lawiers and Iudges ſin. II. To feed, or cloath ſtout and luſtie rogues or beggers. 2. Theſſ. 3. 10. *When we were with you, we enioined you this, that if any would not labour, the ſame ſhould not eat.* What then, thinke you, muſt thoſe licenced rogues, and beggers by authoritie, I meane, all idle Monks, and Abby-lubbers haue? Socrates in the Tripartite hiſtorie, ſaith plainely, that *that Monke which laboureth not with his hands, is no better then a theefe.* III. Gaming for money and gaine. For thou maiſt not enrich thy ſelfe by impouerſhing thy brother. This gaming is worſe farre then vſurie, and in a ſhort while will more enrich a man. IIII. To get money by vnlawfull arts: ſuch as are Magicke, Iudicall Aſtrologie, Stageplaies, and ſuch like. Ep. 4. 28. *Let him that hath ſtollen, ſteale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath need.* Deutro. 18. 11. Epheſ. 5. 3. 1. Theſſ. 5 22. *Abſtaine from all appearance of euill.* V. To filch or pilfer the leaſt pinne, or point from another. Marke 10. 19. *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Roman. 3. 8. *And (as we are blamed, and as ſome affirme that we ſay) why doe we not euill, that good may come thereof? whoſe damnation is iuſt.* VI. To remoue ancient bounds. Prouerb. 22. 28. *Thou ſhalt not remoue the ancient boundes, which thy fathers haue made.* Hoſe. 5. 8. *The Prynces of Iudah are like them which remoue the boundes.*

VII. To steale other mens seruants, or children, to commit sacriledge, or robberie. 1. Timoth. 1. 10. *To whoremongers, buggerers, and menstealers.* Iosh. 7. 19. *Achans theft.* 1. Cor. 6. 10. *Neither theeues, nor couetous persons, nor robbers, &c. shall inherit the kingdome of God.* For robberies, these sorts of men especially are famous: Theeues by the Queens high waies, Pyrates vpon the seas, Souldiers not content with their pay, and whosoeuer they be, that by maine force take that, which is none of their owne. Luk. 3. 14. *The souldiers asked him, saying, What shall we do? he said, Do violence to no man, neither accuse any man falsly, & be content with your wages.* VIII. To conspire with a theefe, whether by giuing aduice how he may compasse his enterprize, or by concealing his fact, that he be not punished. Prou. 29. 24. *He that is partaker with a theefe, hateth himselfe, and he that heareth cursing, and discouereth it not.*

The punishment of theft, may at the discretion of the Iudge be sometimes aggrauated, as he seeth the qualitie of the offence to be. Therefore theeues sometimes are punished with death.

Now if any man obiect, that the Iudiciall Law of God, doth onely require the restitution thereof, foure fold for such an offence: I answer, that the ciuill Magistrate, when he seeth some one, or many offences to increase, he may by his authoritie encrease the ciuill punishment due to that sin. Now it is manifest, that the sin of theft is far more greeuous in our common weale, then it was among the Iewes. For, first the inhabitants of this common-weale, are generally by many degrees poorer then the Iewes were: therefore to steale a thing, but of some small value, from one in this countrie, doth more endomage him, then a thing of great value would haue done the Iewes.

Againe, the people of this country are of a more stirring and fierce disposition: the which maketh theeues to be more outragious, with their robberies ioining violence, and the disturbance of the publike tranquility of the countrey: whereof more regard ought to be had, then of one priuate mans life.

The affirmatiue part.

Thou ſhalt preſerue and increaſe thy neighbours goods.

To this are required theſe that follow:

I. A certaine calling: wherein euery man, according to that gift which God hath giuen him, muſt beſtow himſelfe honeſtly, to his owne, and neighbours good. 1. Cor. 7. 24. *Let euery man, wherein he was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According as euery man hath receiued a gift, ſo let him adminiſter to another, that ye may be good diſpencers of the manifold graces of God.* Gal. 5. 13. *In loue ſerue one another.*

II. The true vſe of riches, and all the goods a man hath: to which belong two vertues; Contentation, and Thriftineſſe.

Contentation is a vertue, whereby a man is well pleaſed with that eſtate, wherein he is placed. 1. Timoth. 6. 6. *Godlineſſe is great gaine, with a contented mind: 7. For we brought nothing into the world, neither ſhall we carry any thing out of the world. But, hauing food and rayment, let vs be content.* Philip. 4. 11. *I haue learned, in whatſoeuer eſtate I am, therewith to be content. 12. I can be abaſed, and I can abound, euery where in all things I am inſtructed, both to be full, and to be hungry, and to abound, and to haue want.* Mat. 6. 11. *Giue vs this day our daily bread.* Heb. 13. 5. *Let your conuerſation be without couetouſneſſe, and be content with the things which you haue: for he ſaith, I will not forſake thee, nor leaue thee.*

Thriftineſſe or frugalitie, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imploieth them to ſuch vſes, as are both neceſſarie and profitable. Prou. 5. 15. *Drinke the water of thy ceſterne, and of the riuers out of the midſt of thine own well. 16. Let thy fountaines flow forth, & the riuers of waters in the ſtreets. 17. Let thē be thine own, yea, thine onely, and not the ſtrangers with thee.* Pro. 21. 5. *The thoughts of the diligēt do ſurely bring abūdance.*

17.

17. *He that loueth pastime, shall be a poore man, and he that loueth wine and oile shall not be rich.* Prou. 12. 27. *The deceitful man rosteth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Ioh. 6. 12.

III. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psalm. 15. 2. *He that walketh vprightly, and worketh righteousnes, he that speaketh the truth in his heart.* Gen. 23. 15. *Ephron said to Abraham, The land is worth foure hundreth shekels of siluer, What is that betweene me and thee? burie therefore thy dead.* 16. *So Abraham hearkened to Ephron, and Abraham weighed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth shekels of currant mony among marchants, &c.*

IV. Iust dealing, 1. Thess. 4. 6. Of this there are many kindes:

I. In buying and selling, in setting and hiring of Farms, tenements, landes: in marchandize, and all manner of commodities, men must racke nothing, but keepe a iust price. A iust price is then obserued, when as the thinges prised, and the price giuen for them, are made equall, as neere as may be. For the obseruation of equalitie, these foure rules are to be considered: for by them all bargaines must be ordered 1. There must be a proportion and equalitie in all contracts: the which will then bee, when as the seller doth not value the thing, onely according to his owne paines, and costes bestowed vpon it, but also seeth what profit it may be to the buyer, and in what need he standeth of it. Leuiticus 25. 14. *When thou sellest ought to thy neighbour, or buyest ought at his handes, ye shall not oppresse one another:* 15. *But according to the number of yeeres after the Iubilie, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy reuenues he shall sell vnto thee.* 16. *According to the number of yeeres thou shalt encrease the price thereof: and according to the fewnesse of yeeres thou shalt abate the price of it: for the number of fruits doth hee sell vnto thee.* 2. They must be squared according to the law of nature, the sum whereof

whereof Chriſt propoundeth in theſe wordes: *Whatſoeuer ye would that men ſhould doe to you, doe the ſame vnto them.* 3. The bond of nature muſt be kept, which bindeth him that receiueth a benefite, and maketh a lawfull gayne of another mans goodes, that he beeing once enriched, ſhall make a proportionable and naturall recompenſe, euen aboue the principall. 4. Men muſt communicate and make vſe of their goods, with that caueat which Paule giueth. 2. Corinth. 8. 13. Not ſo to beſtow them, *as that others may be eaſed, and they greeued:* or contrariwiſe.

II. Men muſt make ſale of ſuch thinges, as are in their kind ſubſtantiall, and profitable.

III. They muſt vſe iuſt weightes and meaſures. Deu. 25.13. *Thou ſhalt not haue in thy bagge two manner of weights, a great and a ſmall: but thou ſhalt haue a right and iuſt weight, a perfect and iuſt meaſure ſhalt thou haue.* Ezec. 45.10. *Ye ſhall haue iuſt balances, a true Ephah, and a true Bath.* Micah 6.11. *Shal I iuſtifie the wicked ballances, and the bag of deceitfull weights.*

IIII. He that hyreth any thing, muſt not onely pay the appointed hire, but make that which he hired, good, if ought but good come vnto it, by his default. Exo. 22.14,15. *If a man borrow any thing of his neighbour, and it be hurt, he ſhall ſurely make it good, &c.*

V. The pledge or pawne ought to be redeemed, and if it be of important neceſsitie, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinently. Exod. 22.26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it againe before the ſun goe down: for that is his couering onely.* Deu. 24.6. *No man ſhall take the nether or vpper milſtone to pledge: for this gage is his liuing.* Neither may a man in a pledge be his owne caruer, but he muſt take ſuch an one as is offered. Deutr. 24. 10. *When thou ſhalt aske againe of thy neighbour any thing lent, thou ſhalt not goe into his houſe to fet his pledge.* 11. *But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores vnto thee.* 12. *Furthermore, if it be*

a poore bodie, thou shalt not sleep with his pledge, 13. *But shalt restore him the pledge, &c.*

VI. To become suretie onely for men that are honest, and very well knowne: and that warily, with much deliberation. Prou. 11.15. *He shall be sore vexed, that is suretie for a stranger. And he that hateth suretiship is sure.* Prou. 17. 18. *A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour.* Prou. 22.26 But if it be so that a man hath intangled himselfe by suretiship, the best way is to craue his creditours fauour, by his own humble suite, and the instant request of his freindes. Prou. 6.1. *My sonne, if thou be suretie for thy neighbour, and hast stricken hands with the strāger.* 2. *Thou art snared with the words of thine owne mouth.* 3. *Doe this now, my sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and solicite thy freinds.* 4. *Giue no sleepe to thine eies, nor slumber to thine eielids.* 5. *Deliuer thy selfe, as a Doe from the hand of the hunter, and as a bird from the hand of the fouler.*

VII. All iust couenants and promises, though they be to our hinderance, must be performed. For a promise doth bind, if it be lawfull, so farre forth as he will, vnto whom we make the promise. Psal. 15.4. *Which sweareth to his hurt, and changeth not.* Prou. 25.14. *A man that boasteth and keepeth not promise, is like clouds and wind without rain.* Iudg. 1.24. *The spies saw a man come out of the cittie, and they said vnto him, Shew vs, we pray thee, the way into the cittie, and we will shew thee mercie.* 25. *And when he had shewed them the way into the cittie, they smote the cittie with the edge of the sword, but they let the man and all his household depart.* Therefore if after promise made, he either see that he shall be endomaged thereby, or hindered in the performance of his promise, he may craue release, and if it be graunted, accept of it.

VIII. To lend that we doe freely. Luk. 6.35. *Lend, looking for nothing again, and your reward shall be great.* And when we borrow, we must be carefull to make restitution, euen, if need be, with the sale of our owne goods. 2. King.

4.2,3,4,5,6,7.

4.2,3,4,5,6,7. *Here the wife of the sonnes of the Prophets selleth her oyle which God sent by the hand of Elisha, to pay her creditour.*

IX To restore that, which is committed to our custodie, without delay. Math. 21. 1. *He will destroy the euil husbandmen, and let out his vineyard to others, which shall deliuer him the fruits in their season.* Pro. 3. 28. But if such a thing be lost, not by our default, we are not vrged to repay it. Exo. 22. 7. *If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the theefe be found, he shall pay the double.* 8. *If the thiefe be not found, then the master of the house shall be brought before the Iudges, to swear whether he haue put his hand to his neighbours goods, or no.*

X. That which a man findeth, is to be kept in his own hand, if the true owner cannot be heard of: but if he be, he must restore it. Deuter. 22. 1. *Thou shalt not see thy brothers oxe, nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother, 2. If he be not neer vnto thee, or thou know him not, thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe. 3. So shalt thou doe with all lost things.*

XI. To get our own, we may, if we cannot doe otherwise, sue our neighbour in law. But we must follow our suits in an holy maner, and with these circumstances. I. In al suites, we must not doe any thing, that may preiudice the profession of Christian religion. Therefore all suiters in law, offend, when they trust more in man, then in God, and make their religion a iest to wordlings, partly by striuing about thinges of small importance: and partly by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, hauing busines against another, be iudged vnder the vniust, & not vnder the Saints?* II. Law must be the last remedy, as a desperat medicin is the last remedy the physitiā vseth. We must assay al means possible, before we vse this, especialy to a brother. 1. Cor. 6. 7. *There is vtterly a fault amōg you, because ye go to law one with another: why rather suffer ye not wrong? why rather sustein ye not harm?* III. In all suits of

law, we must be mindfull of the law of charity, and not so much endeuour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

THe ninth commandement belongeth to preseruation of our neighbours good name.

The words are these:

Thou shalt not beare false witnesse against thy neighbour.

The Resolution.

Thou shalt not beare] That is, answer when thou art asked before a Iudge. Deutr. 19. 17. *Then both the men which striue together, shall stand before the Lord, euen before the Priests and the Iudges which shal be in those daies.* 18. *And the Iudges shall make diligent inquisition, and if the witnesse be found false, and hath giuen false witnesse against his brother.*

Witnesse] By a figure, signifieth euery word, whereby the credit and estimation of our neighbour is either impaired or diminished.

The Negatiue part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Here is forbidden:

1. Enuy, disdaine of others, desire of a mans owne glory. 1. Tim. 6. 4. *He is puft vp, and knoweth nothing, but doteth about questions, and strife of words, wherof commeth enuy, strife, raylings.* 1. Pet. 2. 1. *Wherefore laying aside all maliciousnesse, and all guile, and enuie, and all euill speaking.* Matth. 21. 15.

But

But when the chiefe prieſtes and ſcribes ſaw the maruails that he did, and the children crying in the temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained.

II. Euill ſuſpitions. 1. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldeſt brother heard when he ſpake vnto the men, and Eliab was verie angrie with Dauid, and ſaid, Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wildernesſe? I know thy pride, and the malice of thine heart.* Acts 28. 4. *Now when the Barbarians ſaw the worme hang on his hand, they ſaid among themſelues, this man ſurely is a murtherer, whom, though he hath eſcaped the ſea, yet vengeance hath not ſuffered to liue.* Here are condemned, hard cenſures and ſiniſter iudgements againſt our neighbours. Mat. 7. 1. *Iudge not, that ye be not iudged: 2. For with what iudgement ye iudge, ye ſhall be iudged: and with what meaſure yee mete, it ſhall be meaſured to you againe.* Theſe iudgements which Chriſt forbiddeth, are priuate and reprochfull or ſlanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worſe part: or when a light offence is made heinous through euill will, without all deſire either to amend, or to couer the ſame. Acts 2. 13. *And other mocked, and ſaid, They are full of new wine. 14. But Peter ſtanding with the eleuen, lift vp his voice, and ſaid vnto them, Ye men of Iudea, and all ye that inhabite Ieruſalem, bee this knowne vnto you, and hearken vnto my words: 15. For theſe are not drunken, as ye ſuppoſe, ſince it is but the third houre of the day.* 1. Sam. 1. 13. *For Hannah ſpake in her heart, her lips did moue onely, but her voice was not heard, therfore Eli thought ſhe had beene drunken.* But we muſt know, that there are three kindes of iudgements, which are not forbidden by this cõmandement of Chriſt. The firſt is, the miniſterie of the Goſpel, which iudgeth and reproueth ſinne. The ſecond is, the iudgement of the Magiſtrate. The third is, the iudgement of a friend admoniſhing vs: as when he ſaith, Abſtaine from the companie of ſuch a man, for I know him to be a drunkard, &c.

III. A relation of the bare words onely, and not of the ſenſe, and meaning of our neighbour. Mat. 26. 59. *Now the*

chiefe Priests and the Elders, and all the whole counce'l, sought false witnesse against Iesus, to put him to death: 60. But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses, 61. and said, This man said, I can destroy the Temple of God, and build it in three dayes. In deed Christ said some such thing in words, as appeareth, Iohn 2. 19. *Iesus answered, and said vnto them, Destroy this temple, and in three dayes I will raise it vp againe.*

IV. A lie, whereby euerie falshood with purpose to deceiue is signified, whether in wordes, or in deeds, or concealing the truth, or any other way whatsoeuer; be it for neuer so great a good to our neighbour.

V. To pronounce vniust sentence in iudgement, to rest in one witnesse, to accuse another wrongfully, to bewray a mans cause by collusion. 1. King. 21. 12. *They proclaymed a fast, and set Nabaoth among the chiefe of the people. 13. And there came two wicked men, and sate before him, and the wicked men witnessed against Nabaoth in the presence of the people, saying, Nabaoth did blaspheme God and the King: then they carried him away out of the Citie, and stoned him with stones that he dyed.* Deuteron. 17. 6. *At the mouth of two or three witnesses shall hee, that is worthie of death, die: but at the mouth of one witnesse he shall not die.*

VI. Openly to raise forged and hurtfull tales and reports of our neighbour, or priuily to deuise the same. Rom. 1. 29. *Whisperers, 30. Backebiters, haters of God, proude boasters, inuenters of euill things.* Leuit. 9. 16. *Thou shalt not walke about with tales among thy people, thou shalt not stande against the blood of thy neighbours: I am the Lord.* 1. Tim. 5. 13. *And likewise also being idle, they learne to goe about from house to house: yea they are not onely idle, but also pratlers and busi-bodies, speaking things which are not comely.* To spread abroad flying tales, or to feigne and adde any thing vnto them. Pro. 26. 20. *Without wood the fire is quenched, and without a talebearer strife ceaseth. 21. As a cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.*

ſtrife. 22. The words of a talebearer are as flatterings, and they go downe into the bowels of the bellie. 2. Cor. 12. 20. For I feare leaſt when I come, I ſhall not find you ſuch as I would, and that I ſhalbe found to you ſuch as I would not, and leaſt there be ſtrife, enuying, wrath, contentions, backebitings, whiſperings, and diſcord among you. To receiue or beleeue thoſe tales which we heare of others. Exod. 23. 1. *Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to bee a falſe witneſſe.* 1. Samuel 24. 10. *And Dauid ſaid to Saul, Wherefore gineſt thou an eare to mens wordes, that ſay, Beholde, Dauid ſeeketh euill againſt thee?*

VII. To accuſe our neighbour, for that which is certaine and true, through hatred and with intent to hurt him. 1. Sam. 22. 9. *The answered Doeg the Edomit (who was appointed ouer the ſeruants of Saul) and ſaid, I ſaw the ſon of Iſhai when he came to Nob to Abimelech the ſonne of Ahitub, 10. Who asked counſell of the Lord for him, and gaue him vittailes, and he gaue him alſo the ſword of Goliath the Philiſtim.* Of this deed, Dauid thus ſpeaketh, Pſalm. 52. 1. *Why boaſteſt thou thy ſelfe in thy wickednesſe, O man of power? the louing kindneſſe of the Lord endureth for euer. 2. Thy tongue imagineth miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully. 3. Thou doeſt loue euill more than good: and lies more than to ſpeake the truth. 4. Thou loueſt all words that may deſtroy, O deceitfull tongue.*

VIII. to open or declare our neighbours ſecret to any man, eſpecially if he did it of infirmitie. Matt. 18. 15. *Moreouer, if thy brother treſpaſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.* Prou. 11. 13. *He that goeth about as a ſlanderer, diſcouereth a ſecret: but he that is of a faithfull heart, concealeth a matter.*

IX. All babling talke and bitter words. Epheſ. 5. 3. *But fornication, and all vncleanneſſe, let it not bee once named among you. 4. Neither filthineſſe, neither fooliſh talking, neither ieaſting, which are not comely, but rather giuing of thankes.*

Iohn

Iohn 9.34. *They answered and said vnto him, Thou art altogither borne in sinnes, and doest thou teach vs? so they cast him out.* This iesting, or as it is now termed, wit, which *Aristotle* the Philosopher maketh a vertue, is by *Paule* the Apostle accounted a vice: and that not without cause; I. Such quippes as sting others, though they be a great pleasure for some to heare, yet are they verie offensiue to such as are so girded. II. It is verie hard to make Christian both godlinesse and grauitie to agree with such behauiour.

Obiect. But salt and tart speaches are vsually in the scriptures, 1. King. 18.27. Eliah mocked the Priests of Baal, Esay 14.9. *Answer.* Such speeches are not spoken to please others, but are sharpely denounced against Gods enemies, to his glorie.

X. Flatterie, whereby we praise our neighbour aboue that, we know in him, Prou. 27.6. *The wounds of a louer are faithfull, but the kisses of an enemie are to bee shunned.* 14. *He that praiseth his friend with a loude voice, rising early in the morning, it shall be counted to him as a curse.* Act. 12.22. *And the people gaue a shout, saying, The voice of God, & not of man.* This is a grieuous sinne in the ministers of the worde. 1. Thessa. 2.5. *Neither did we euer vse flattering words, as yee know, nor coloured couetousnesse, God is record.* Ierem. 6.13. *For from the least of them, euen vnto the greatest of them, euerie one is giuen vnto couetousnesse, and from the Prophet, euen vnto the Priest, they all deale falsely.* 14. *They haue healed also the hurt of the daughter of my people with sweete words, saying, Peace, peace, when there is no peace.* Rom. 16.18. *For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering, deceiue the hearts of the simple.*

XI. Foolish and ouerconfident boasting. Prou. 27.1. *Boast not thy self of to morrow, for thou knowest not what a day may bring foorth.* 2. *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.*

XII. To accuse or witnesse against one falsely. 1. King. 21.13. *Naboth blasphemed God and the king.*

The

The affirmatiue part.

Preſerue the good name of thy neighbour.

Eccles.7.9. *A good name is better than a good ointment.*

Here is commaunded,

I. A reioycing, for the credite and good eſtimation of thy neighbour. Gal.5.22. *But the fruit of the ſpirit, is loue, ioy, peace, gentlenes.* Rom.1.8. *Firſt I thanke my God through Ieſus Chriſt, for you al, becauſe your faith is publiſhed through out the whole world.*

II. Willingly to acknowledge that goodneſſe we ſee in anie man whatſoeuer, and onely to ſpeake of the ſame. Tit. 3.2. *That they ſpeake euill of no man, that they be no fighters, but ſoft, ſhewing all meekenes to all men.* Moreouer, we muſt with all deſire, receiue and beleeue reports of our neighbours good. Acts 16.1. *Then came he to Derbe and Lyſtra, and behold, a certaine diſciple was there, named Timotheus, a womans ſonne which was a Ieweſſe, and beleeued, but his father was a Grecian, 2. Of whom, the brethren which were at Lyſtra, and Iconium, reported well. 3. Therefore Paul would that hee ſhould go forth with him, and tooke and circumciſed him.* Notwithſtanding, this muſt ſo be performed of vs, that in no wiſe we approue and allow of the vices and faults of men. 2. Chron.25.2. *And he did vprightly in the eies of the Lord, but not with a perfite heart.* And chap.27.2. *And he did vprightly in the ſight of the Lord according to all that his father VZziah did, ſauing that he entred not into the Temple of the Lord, and the people did yet corrupt their waies.*

III. To interpret a doubtfull euill, to the better part. 1. Cor.13.5. *Loue thinketh not euill. 7. It beleeueth all things, it hopeth all things.* Gen.37.31. *And they tooke Ioſephs coate, and killed a kid of the goats, and dipped the coate in the blood. 32. So they ſent that parti-coloured coate, and they brought it to their father, & ſaid, This haue we found: ſee now, whether it be thy ſonnes coate, or no. 33. Then he knew it, and ſaid, It is my ſonnes coate, a wicked beaſt hath deuoured him, Ioſeph is ſurely torne in peeces.*

And here obſerue the religion of that Ioſeph, which was betrothed to Mary, who when he ſaw that Mary was with child, was readier to conclude that before her betrothing ſhe was with child by committing fornication, than after, by committing adulterie, Mat. 1. 19. But for all this, men muſt not be too too credulous, or light of beliefe. Iohn 2. 24. *But Ieſus did not commit himſelfe vnto them, becauſe he knew them all.*

IV. Not to beleeue an euill report, running abroad amongſt the common people, by the whiſperings of tale-bearers, as it were, by conduit pipes. Pſal. 15. 3. *He that ſlandereth not with his tongue, nor doth euill to his neighbour, nor receiueth a falſe report againſt his neighbor.* Iere. 40. 14. *And they ſaid vnto him, Knoweſt thou not, that Baalis the King of the Ammonites, had ſent Iſhmael, the ſonne of Nethaniah, to ſlay thee? but Gedaliah the ſonne of Ahikam, beleeued him not.* 16. *But Gedaliah the ſonne of Ahikam, ſaid vnto Ionathan, the ſonne of Kareah, Thou ſhalt not doe this thing, for thou ſpeakeſt falſely of Iſhmael.* But we ought alſo to be angrie at ſuch whiſperings. Prou. 25. 23. *As the North winde driueth away the raine, ſo doth an angry countenance the ſlandering tongue.*

V. To keepe ſecret the offence of our neighbour, except it muſt of neceſsitie be reuealed. Prou. 10. 12. *Hatred ſtirreth vp contention: but loue couereth all treſpaſſes.* Matth. 1. 19. *Then Ioſeph her husband being a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

A man would ſuppoſe, that by this meanes, we ſhould be partakers of other mens ſinnes. But we muſt know, that we ought to conceale our neighbours imperfections, leaſt he ſhould be prouoked to offence: yet in the meane ſeaſon, he muſt bee admoniſhed that he may amend. Galat. 6. 1. Iam. 5. 19. *Brethren, if any of you haue erred from the truth, and ſome man hath conuerted him,* 20. *Let him knowe, that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

But if the ſinne which is concealed, cannot thereby be taken away, then muſt we in loue and charitie, declare the ſame to thoſe, which may remooue and amend the ſame. Gen.37.2. *When Ioſeph was ſeuenteene yeere old, he kept ſheep with his brethren, and the child was with the ſonnes of Bilhab, and with the ſonnes of Zilpah, his father wiues: and Ioſeph told vnto their father, their euill ſayings.* 1. Cor.1.11. *For it hath bene declared vnto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions among you.* Matth. 18.16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes, euerie worde may be confirmed.*

VI. To get a good name and eſtimation amongſt men, and to keepe the ſame, when we haue gotten it. Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer thinges are of good report, if there be any vertue, if there be any praiſe, thinke on theſe things.* A good name is gotten. I. If we, ſeeking the kingdome of God before all things, do repent vs of all our ſinnes, and with an earneſt deſire, imbrace and follow after righteouſneſſe. Pro.10.7. *The memorial of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.* Mark.14.9. *Verily I ſay vnto you, whereſoeuer this Goſpel ſhall be preached throughout the whole world, this alſo, that ſhe hath done ſhall be ſpoken of in the remembrance of her.* II. We muſt haue a care both to iudge, and ſpeake well of others. Mat.7.2. *With what iudgement ye iudge, ye ſhall bee iudged.* Eccles.7.23. *Giue not thine heart alſo to all the words that men ſpeake, leaſt thou do heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* III. We muſt abſtaine from all kinde of wickednesſe: for one onely vice or ſinne, doth obſcure and darken a mans good name. Eccles.10.1. *Dead flies cauſe to ſtinke, and putrifie the ointment of the Apothecarie: ſo doth a little follie him that is in eſtimation for wiſedome, and for glorie.* IIII. We muſt in al things earneſtly ſeeke for the glorie of God onely, and not our owne. Matt.6.5. *And when*

thou praiest, be not as the hypocrites, for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men: verily I say vnto you, they haue their reward. 6. But when thou praiest, enter into thy chamber; and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.

But if, when we seeke the glory of God, honest and godly men do praise and testifie well of vs, we must not despise this their testimonie and commendation: and although they neither praise vs, nor testifie of vs at all, yet must we take it in good part. 2. Cor. 1.12. *For our reioycing is this, the testimonie of our conscience, that in simplicitie and godlie pureneſſe, and not in fleshly wisdome, but by the grace of God, we haue had our conuersation in the world, and most of all to youwards.* And chap. 10.13. *But we will not reioise of things which are not within our measure, but according to the measure of the line, whereof God hath distributed to vs a measure, to attaine euen vnto you.* Psal. 16.5. *The Lord is the portion of mine inheritance, and of my cuppe: thou shalt maintaine my lot. 6. The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.* 1. Cor. 1.31. *He that reioyceth, let him reioice in the Lord.*

CHAP. XXIX.

Of the tenth Commaundement.

THe tenth Commaundement, concerneth concupiscences committed against our neighbour. The wordes are these:

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing thy neighbour hath.

The Resolution.

Couet) The cogitation or motion of the heart, is of three sorts.

ſorts. The firſt is, ſome glancing or ſuddaine thought, ſuggeſted to the mind by Satan, which ſuddainely vaniſheth away, and is not receiued of the mind. This is no ſinne. For it was in Chriſt, when he was tempted by the deuill. Mat. 4.1. The ſecond is, a more permament thought or motion, the which, as it were, tickleth and inueigleth the mind with ſome inward ioy. The third is, a cogitation drawing from the will and affection, full aſſent to ſinne. We are to vnderſtand this commandement of the ſecond ſort of motions onely, not of the firſt, or of the laſt, to which the fiue former commandements doe belong.

Now then to couet, is to thinke inwardly, and alſo to deſire any thing, whereby our neighbour may be hindered, albeit there enſue no aſſent of the will, to commit that euill. For the very Philoſophers condemne couetouſnes of the very heart, and Ciuilians diſalow a purpoſe onely to doe euill, if it be conioined with a manifeſt deliberation. As for the concupiſcence in this place forbidden, we may well thinke it is more cloſe and ſecret, becauſe Saint Paul a Doctor of the Law, was altogether ignorant of it. Rom. 7.7. *I had not knowne luſt, except the law had ſaid, Thou ſhalt not luſt.* Againe, if that concupiſcenſe immediately going before the conſent, were not prohibited in this place, there muſt be a great confuſion in the decalogue. For the ſeuenth commandment forbiddeth ſome kind of coueting of our neighbours wife.

Houſe] The commandement is illuſtrated by an argument drawne from the diſtribution of the obiects of concupiſcence; when it is apparrant, that onely euill concupiſcence is condemned in this place. Coloſſ. 3.5. For there is a good concupiſcence or deſire: as of meat, and drinke, and that of of the ſpirit. Galat. 5.17. *The ſpirit luſteth againſt the fleſh.*

The Negatiue part.

Thou ſhalt not couet that which is thy neighbours.

Here are prohibited,

I. Concupiſcence it ſelfe, namely, originall corruption, in as much as it is hurtfull to our neighbour. Iam. 1. 14.

II. Each corrupt and ſudden cogitation and paſsion of the heart, ſpringing out of the bitter root of concupiſcenſe. Gal. 5. 17. *The fleſh luſteth againſt the ſpirit.* Luk. 10. 27. *Thou ſhalt loue the Lord with all thy ſoule.* To this place appertaineth Satans ſuggeſtion, if after the firſt offer it be entertained and receiued in the cloſet of the heart.

III. The leaſt cogitation and motion, the which, though it procure not conſent, delighteth and tickleth the heart. Of this kind are theſe fooliſh wiſhes: I would ſuch an houſe were mine, ſuch a liuing, ſuch a thing, &c. And hitherto we may refer all vnchaſt dreames, ariſing from concupiſcence.

The affirmatiue part.

Couet that onely, which is auaileable to thy neighbour.

Here are commended,

I. A pure heart towards our neighbour. 1. Tim. 1. 5. *The end of the commandement is loue, out of a pure heart, a good conſcience, and faith vnfained.*

II. Holy cogitations and motions of the ſpirit. Paule praieth. 1. Theſſ. 5. 23. *that the Theſſalonians may be holy, not onl in bodie and ſoule, but alſo in ſpirit.* Epheſ. 4. 23.

III. A conflict againſt the euill affections and luſts of the fleſh. Rom. 7. 22. *I reioice in the Law of God, in regard of the inward man. 23. But I ſee another Law in my members, rebelling againſt the Law of my mind, and making me captiue to the Law of ſinne, which is in my members. 24. Miſerable man that I am, who ſhall deliuer me from this bodie of death?* 2. Cor. 12. 7, 8, 9.

CHAP.

CHAP. XXX.

Of the Vſe of the Law.

THe vſe of the Law in vnregenerate perſons, is threefold.

The firſt is, to lay open ſinne, and make it knowne. Rom. 3.20. *By the workes of the Law ſhal no fleſh be iuſtified in his ſight: for by the Law commeth the knowledge of ſin.*

The ſecond vſe is accidentarily, to effect and augment ſin, by reaſon of the fleſh, the which cauſeth man to decline from that which is commanded, and euer to encline to that which is prohibited. Rom. 7. 8. *Sin tooke occaſion by the commandement, and wrought in me all maner of concupiſcence: for without the Law ſin is dead. 9. For I once was aliue without the Law, but when the commandement came, ſin reuiued. 10. But I died, and that commandement, which was ordeined vnto life, was found to be vnto me vnto death.*

The third vſe is, to denounce eternall damnation for the leaſt diſobedience, without offering any hope of pardon. This ſentence the Law pronounceth againſt offenders, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth ouer man. Rom. 3.19. *We know that whatſoeuer the Law ſaith, it ſaith it to them which are vnder the Law, that euery mouth may be ſtopped, and al the world be culpable before God.* Gal. 3.10. *As many as are of the workes of the Law, are vnder the curſe: for it is written, Curſed is euery one that continueth not in all that is written in the booke of the Law to doe them.* 2. Cor. 3.7. *If the miniſtration of death written with letters, and ingrauen in ſtones was glorious: 8. How ſhall not the miniſtration of the ſpirit be more glorious? 9. For if the miniſtration of condemnation were glorious, &c.*

The end why ſin reigneth in man is to vrge ſinners to flie vnto Chriſt. Gal. 3.22. *The Scripture hath concluded all vnder ſin, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue. 24. Wherefore the Law was our ſchoolemaſter to Chriſt.* Heb. 12.18, 19, 20.

The

The continuance of this power of the Law is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that he shall no more be vnder the Law, but vnder grace. 2.Sam.12.13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord also hath forgiuen thy sinne, and thou shalt not die.* Rom.6.14, *Sin shall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.*

If therefore, thou desirest seriously eternall life: first take a narrow examination of thy selfe, and the course of thy life, by the square of Gods Law: then set before thine eies the curse that is due vnto sinne, that, thus bewailing thy miserie, and despairing vtterly of thine owne power, to attaine euerlasting happinesse, thou maist renounce thy selfe, and be prouoked to seeke and sue vnto Christ Iesus.

The vse of the Law in such as are regenerate is farre otherwise: for it guideth them to *new obedience* in the whole course of their life, which obedience may be acceptable to God by Christ. Rom.3.31. *Doe we therefore through faith make the Law of none effect? God forbid: nay we rather establish the Law.* Psal.119.24. *Thy testimonies are my delight, they are my counsellers.* v.105. *Thy word is a lanterne vnto my feet, and a light vnto my paths.*

CHAP. XXXI.

Of the couenant of Grace.

HItherto concerning the couenant of workes, and of the Law, now followeth the conenaunt of Grace.

The couenant of Grace, is that whereby God freely promising Christ, and his benefites, exacteth againe of man, that he would by faith receiue Christ, and repent of his sins. Hos.2.18. *In that day will I make a couenant for them, &c.* 19. *And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousnes, and in iudgement,*

iudgement, and in mercie, and in compaſsion. 20. I will euen marrie thee vnto me in faithfulnes, and thou ſhalt know the Lord. Ezek. 36. 25. *I wil poure clean water vpon you, and ye ſhal be cleane: yea from all your filthineſſe, and from all your idoles will I cleanſe you, 26. And I will giue you a new heart, and a new ſpirit will I put within you. 27. And cauſe you to walke in my ſtatutes.* Malachi. 3. 1. *The Lord, whom ye ſeeke, ſhall ſpeedily come to his temple: euen the meſſenger of the couenant whom ye deſire: behold, he ſhall come, ſaith the Lord of hoſtes.*

This couenant is alſo named a teſtament: for it hath partly the nature and properties of a teſtament or wil. Firſt, it is confirmed by the death of the teſtator. Hebr. 9. 16. *Where a Teſtament is, there muſt be the death of him that made the teſtament. 17. For the teſtament is confirmed when men are dead: for it is yet of no force, ſo long as he that made it is aliue.* Secondly, in this couenant we doe not offer much, and promiſe ſmall to God, but in a maner doe onely receiue: euen as the laſt will and teſtament of a man, is not for the teſtators, but the heires commoditie.

The couenant albeit it be in one ſubſtance, yet is it diſtinguiſhed into the old and new Teſtament.

The old teſtamenr or couenant is that, which in types and ſhadowes prefigured Chriſt to come, and to be exhibited.

The new Teſtament declareth Chriſt already come in the fleſh: and is apparantly ſhewed in the Goſpel.

The Goſpell is that part of Gods word which conteineth a moſt worthie and welcome meſſage: namely, that mankind is fully redeemed by the blood of Ieſus Chriſt, the only begotten Son of God, manifeſt in the fleſh: ſo that now, for all ſuch as repent, and beleeue in Chriſt Ieſus, there is prepared a full remiſsion of al their ſins, together with ſaluation and life euerlaſting. Iohn 3. 14. *As Moſes lifted vp the ſerpent in the wildernes, ſo muſt the ſon of man be lift vp. 15. That who ſo beleeueth in him, ſhould not periſh but haue euerlaſting life.* Act. 10. 42. *To him alſo giue all the Prophets witneſſe, that through his name, all that*

beleeue in him, shall receaue the remission.

The end and vse of the Gospell is, first to manifest that righteousnes in Christ, whereby the whole law is fully satisfied, and saluation attained. Secondly, it is the instrument, and, as it were, the conduit pipe of the holy Ghost, to fashion and deriue faith into the soule; by which faith they which beleeue, doe as with an hand apprehend Christes righteousnesse. Rom. 1.16. *I am not ashamed of the Gospell of Christ, for it is the power of God to saluation to as many as beleeue: to the Iew first, and then to the Grecian.* 17. *For the iustice of God is reuealed by it from faith to faith.* Ioh. 6.63. *It is the spirit which quickneth, the flesh profiteth nothing: the words which I speake are spirit and life.* 1. Cor. 1.21. *It pleased God by the foolishnes of preaching, to saue such as beleeue.*

The Gospell preached, is, in the flourishing estate of Christs Church, that ordinarie meanes to beget faith: but in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleare light of the word is darkned, then this word read or repeated, yea, the very sound therof being but once heard, is the assistance of Gods spirit, extraordinarily effectual, to them whom God will haue called out of that great darknes into his exceeding light. Rom. 10.14. *How shall they call on him, in whom they haue not beleeued? And how shall they beleeue in him, of whom they haue not heard? And how shall they hear without a preacher?* Act. 11.19. *And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the word to no man but to the Iewes onely.* 20. *Now some of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia spake vnto the Gretians, and preached the Lord Iesus.* 21. *And the hand of the Lord was with them, so that a great number beleeued and turned vnto the Lord.* Ioh. 4.28. *The woman then left her water pot, and went her way into the citie, and said to the men,* 21. *Come, see a man which hath told me all thinges that euer I did: Is not he the Christ? then they went out of the cittie, and*

came

came vnto him. 39. Now many of the Samaritanes beleeued in him, for the ſaying of the woman which teſtified, He hath told me all things that euer I did. 41. And many moe beleeued, becauſe of his owne word. 42. And they ſaid vnto the woman, Now we beleeue not becauſe of thy ſaying: for we haue heard him our ſelues, and know that this is indeed the Chriſt the Sauiour of the world. Rom. 10, 18. *I demand, haue they not heard? no doubt their ſound went out through all the earth, and their words into the ends of the world.* Thus we may ſee, how many of our forefathers, and anceſtors in the middeſt of poperie obteined eternall life. Reuel. 12. 17. *The dragon was wroth with the woman, and went and made war with the remnant of her ſeed, which kept the commandements of God, and haue the teſtimony of Ieſus Chriſt.* Rom. 11. 4. *What ſaith the diuine oracle? I haue reſerued to me ſeuen thouſand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

THus much of the preaching of the word: now follow the appendants to the ſame: namely, the Sacraments.

A Sacrament is that, whereby Chriſt and his ſauing graces, are by certaine externall rites, ſignified, exhibited, and ſealed to a Chriſtian man. Rom. 4. 11. *He receiued the ſigne of circumciſion, as the ſeale of the righteouſnes of the faith which he had, when he was circumciſed.* Gen. 17. 11. *Ye ſhall circumciſe the foreskin of your fleſh, and it ſhall be a ſigne of the couenant between me and you.*

God alone is the author of a Sacrament; for the ſigne cannot confirm any thing at al, but by the conſent and promiſe of him, at whoſe hands the benefit promiſed muſt be receiued. Therefore God it is alone which appointed ſignes of grace, in whoſe alone power it is to beſtow grace.

And God did make a Sacrament by the ſacramentall word, as Auguſtine witneſſeth, ſaying, *Let the word come to*

the element, and there is made a Sacrament. The ſacramentall word, is the word of inſtitution, the which God, after a ſeuerall manner, hath ſet downe in ech Sacrament Of the word there are two parts: the commandement, and the promiſe. The commandement is, by which Chriſt appointeth the adminiſtration of the Sacraments, and the receiuing of the ſame. As in babtiſme, *Goe into the whole world babtizing them in the Name, &c.* In the Lords Supper, *Take, eat, drinke, doe ye this*. The promiſe is the other part of the inſtitution, whereby God ordained elements that they might be inſtruments and ſeales of his grace. As in babtiſme, *I babtize thee in the name of the Father, of the Son, and of the hol Ghoſt*. In the Supper, *This is my bodie giuen for you*: and, *This is my blood of the new Teſtament*. Therefore this word in the adminiſtration of the Sacrament, ought to be pronounced diſtinctly and aloud, yea, and as occaſion ſerueth, explained alſo: to the end, that all they to whom the commandement and promiſe appertaineth, may know and vnderſtand the ſame. And hence it is very plaine, that the miniſters impietie doth not make a nullity of the Sacrament, neither doth it any whit hinder a worthie receiuer; no more then the pietie of a good miniſter can profit an vnworthie receiuer: becauſe all the efficacie and worthineſſe thereof dependeth onely vpon Gods inſtitution, if ſo be that be obſerued.

The parts of a Sacrament are, the Signe, and the Thing of the Sacrament.

The ſigne, is either the matter ſenſible, or the Action conuerſant about the ſame.

The matter ſenſible, is vſually called the ſigne.

The mutation of the ſigne, is not naturall, by changing the ſubſtance of the thing; but reſpectiue, that is, onelie in regard of the vſe. For it is ſeuered from a common to an holy vſe: therfore there is not any ſuch either force or effecacie of making vs holie, inherent, or tied vnto the externall ſignes, as there is naturally in bathes to purifie corrupt diſeaſes: but all ſuch efficacie is wholie appropriate to the holie Spirit, yet ſo, as it is an inſeparable companion of true

faith

faith and repentance; and to ſuch as turne vnto the Lord, is, togither with the ſigne exhibited. Whence it commeth to paſſe, that by Gods ordinance, a certaine ſignification of grace, and ſealing thereof agreeth to the ſigne.

The Thing of the Sacrament, is either Chriſt and his graces which concerne our ſaluation, or the Action conuerſant about Chriſt.

I ſay, firſt Chriſt, and then his graces, becauſe no man receiueth grace from Chriſt, vnleſſe he be made truly partaker of his verie bodie and blood: euen as no man can by right reape any fruit of the ground, wherof firſt he hath no iuſt title or intereſt.

The Action about Chriſt is ſpirituall, and is either the Action of God, or of Faith.

The Action of God is, either the Offering, or the Application of Chriſt, and his graces to the faithfull.

The Action of Faith is, the conſideration, deſire, apprehenſion, and receiuing of Chriſt in the lawfull vſe of the Sacrament.

Thus much of the parts of a Sacrament: now followeth the vnion of the parts.

This ſacramentall vnion, I. Is not naturall according to the place: for there is no mutation of the ſigne into the thing ſigned, neither is the thing ſigned either included in, or faſtned vpon the ſigne. But II. it is reſpectiue, becauſe there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to paſſe, that the ſignes, as it were, certaine viſible words incurring into the externall ſenſes, doe by a certaine proportionall reſemblance draw a Chriſtian mind to the conſideration of the things ſignified, and to be applied.

This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figuratiue ſpeeches, and metonymies, which are vſed: as, when one thing in the Sacrament is put for another. As,

I. The ſigne is vſed for the thing ſignified. Exod. 12. 11. *Ye ſhall eat it (namely the Lambe) in haſt, for it is the Lords*

passeouer. Iohn 6.51. *I am the liuing bread which came downe from heauen: if any eate of this bread, he shall liue for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world.* 1.Cor.5.7. *Christ our Passeouer is sacrificed for vs.* 1.Cor.10.17. *We that are many, are one bread, and one bodie, because we are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe: as, *The bread is Christs bodie, the cup is Christs blood.* 1.Cor. 11.24. Mat.26.28.

III. The effect of the thing signified is giuen to the signe, as circumcision is a couenant. Gen.17.10. Acts 7.8. *The cup is the new testament in Christs blood.* Luk.22.16. *Baptisme is the washing of the new birth.* Tit.3.5.

IV. That which properlie belongeth to the signe, is attributed to the thing signified. Deuter.10.16. *Circumcise the foreskinne of your hearts.* Iohn 6.53. *Vnlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.*

The end why a Sacrament was ordained, is, I. for the better confirmation of our faith: for by it as by certaine pledges giuen, God of his great mercie, doth, at it were, bind himselfe vnto vs. Now a Sacrament doth confirme our faith, not by an inherent or proper power it hath in it selfe, as hath a soueraigne medicine receyued by a patient, the which whether a man sleepe or wake, it confirmeth his strength: but rather by reasoning, and vsing the signes, when the holie Ghost shal frame in our hearts such a conclusion, as this:

All such as are conuerted, rightly vsing the Sacraments, shall receiue Christ and his graces,
But I am conuerted, and either now doe, or before haue rightly vsed the Sacraments:
Therefore I shall receiue Christ and his graces.

II. That it might be a badge and note of that profession by which the true Church of God is distinguished from other congregations. III. That it might be a meane to preserue, and spread abroade the doctrine of the Gospel. IV. It serueth to binde the faithfull that they doe

continue both loyall, and gratefull to their Lorde God.
V. It is the bonde of mutuall amitie betwixt the faithfull.

How a Sacrament is neceſſarie to ſaluation. The couenant of Grace is abſolutely neceſſarie to ſaluation: for it comprehending Chriſt Ieſus the verie ſubſtance of the Couenant, man muſt neceſſarilie either receiue it, or periſh eternally: but a Sacrament it is not abſolutely neceſſarie, but onely as it is a proppe and ſtay for faith to leane vpon. For it cannot intitle vs into the inheritance of the ſonnes of God, as the couenant doth, but onely by reaſon of faith going before, it doth ſeale that which before was beſtowed vpon vs. As wee ſee in humane contracts, the bond ariſeth from the mutuall conſent of the parents: but the inſtrument or bill, and the ſetting to of the ſeale, they do not make, but rather confirme the bond mutually before made: the which mutuall conſent remaining firme, the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man. The want of a ſacrament is, when wee are iuſtly hindered from the receiuing of the ſame; as, when one is preuented by death, or liueth in ſuch a place where hee can not receyue the ſacrament. And as for the neglect of a Sacrament, albeit it be a verie grieuous ſinne, yet is it ſuch an one, as for which he that is heartily penitent for the ſame, may well hope for pardon.

The holy vſe of a Sacrament is, when ſuch as are trulie conuerted, doe vſe thoſe rites which God hath preſcribed vnto their true ends, in the receiuing of a Sacrament. Therfore I. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the ſigns alone without the things ſignified by the ſignes: becauſe the ſigne without the right vſe thereof, is not a Sacrament to the receiuer of it. So *Paul* ſaith, Rom. 2. 25. *Circumciſion verily is profitable if thou keepe the Law, but if thou be a tranſgreſſour of the law, thy circumciſion is vncircumciſion.* And Auguſtine hath

hath this saying, *If thou receiue it carnallie, yet ceaseth it not to be spirituall, though to thee it be not so.* II. The Elect as yet not conuerted to the Lord, do receiue in like manner the bare signes without the thing signified: yet so, as that, that Sacrament shall in them afterward haue his good effect. For the Sacrament receiued before a mans conuersion, is afterward to the penitent both ratified and becommeth profitable: and that vse of the Sacrament which before was vtterly vnlawfull, doth then become verie lawfull. III. The Elect alreadie conuerted, doe to their saluation receiue both the signe and the thing signified togither; yet so, as for that their vnworthie receiuing thereof, the which commeth to passe by reason of their manifold infirmities, and relapses into sinne, they are subiect vnto temporall punishment.

The difference betwixt a Sacrament and a Sacrifice, is, in a Sacrament God bestoweth his graces vpon vs: but in a sacrifice, we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old testament, and these of the New. I. They were many, these but few II. They pointed at Christ to come, these shew that he is come. III. They were appropriate vnto the posteritie of Abraham, but these are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptisme.

THere are two Sacraments. 1. Corin. 10. 1. *I would not haue you ignorant, that all our fathers were vnder the cloud, and all passed through the sea. 2. And were all baptised vnto Moses in the cloud, and in the sea. 3. And did all eate the same spirituall meate, 4. and dranke all the same spirituall drinke: (for they dranke of the spirituall Rocke that followed them, which Rocke was Christ.)* Tertull. 4. booke, contra Marcion. August. de Symbol. ad

ad Catechum. 4. booke. 6. chap.

The firſt Sacrament is that, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

The ſecond Sacrament, whereby the Church is preſerued and nouriſhed, is the Lords Supper.

Baptiſme is a Sacrament, by which ſuch as are within the couenant are waſhed with water, in the name of the Father, the Sonne, and the holie Ghoſt: that being thus engraffed into Chriſt, they may haue perpetuall fellowſhip with him. Mat. 28. 19. *Go, teach all nations, baptiſing them in the Name of the Father, the Sonne, and the holy Ghoſt.* Matt. 16. 16. *He that beleeueth, and is baptiſed, ſhall be ſaued: he that beleeueth not, ſhall be condemned.* 1. Cor. 1. 13. *Is Chriſt diuided? was Paul crucified for you? either were ye baptiſed into the name of Paul?* 14. *I thanke God, I baptiſed none of you but Criſpus and Gaius.* 15. *Leaſt any ſhould ſay, I had baptiſed into mine owne name.*

Within the couenant are all the ſeede of Abraham, or the ſeede of the faithfull. Theſe are either of riper yeeres, or infants.

Thoſe of riper yeeres, are all ſuch as ioining themſelues to the viſible Church, doe both teſtifie their repentance of their ſinnes, and hold the foundations of religion, taught in the ſame Church. Matt. 3. 6. *And they were baptiſed of him in Iorden, confeſſing their ſinnes.* *Act.* 8. 36. *As they went they came to a water: then the Eunuch ſaid, See, here is water, what hindereth me to be baptiſed?* 37. *Then Philip ſaid, If thou beleeue with all thine heart, thou maieſt: he ſaid, I beleeue that Ieſus Chriſt is the Sonne of God.* 38. *And they went downe into the water, both Philip and the Eunuch, and he baptiſed him.* Exod. 12. 48. *If a ſtranger dwell with thee, and will obſerue the paſſeouer of the Lord, let him circumciſe all the males that belong vnto him, and then let him come and obſerue it, and then he ſhall be as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.*

Infants within the couenant, are ſuch, as haue one at the leaſt of their parents faithfull. 1. Cor. 7. 14. *The vnbeleeuing*

husband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the husband, elſe were your children vncleane, but now are they holy. Rom. 11.16. *If the firſt fruits be holy, ſo is the whole lumpe: and if the roote be holie, ſo are the branches.* Gen. 17.7. *I will eſtabliſh my couenant betweene me and thee, and thy ſeed after thee, in their generations, for an euerlaſting couenant, to be God vnto thee, and thy ſeede after thee.* 13. *He that is borne in thine houſe, and he that is bought with money, muſt needes bee circumciſed: ſo my couenant ſhall bee in your fleſh, for an euerlaſting couenant.* Acts 16.31. *They ſaid, Beleeue in the Lord Ieſus, and thou ſhalt be ſaued, and thy whole houſhold.*

Queſtion. How are the children of faithfull parents in the couenant?

Anſwere. Holy parents are two wayes to be conſidered. Firſt, as they were the ſonnes of the firſt Adam, and ſo are as yet partly carnall. In this eſtate they in like ſort doe beget their ſonnes the children of wrath. For the father begetteth a ſonne, not as he is a good man, but ſimplie as a man; and therefore being impure, hee muſt needes beget that which is impure. Secondly, we muſt conſider the parents as they are the ſonnes of God, engraffed into the ſecond Adam. In this eſtate though they can not deriue faith vnto their poſteritie, (for the ſonnes of God are not made ſuch by naturall generation, but by the adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as Adam did ſinne both for himſelfe and others: and as parents in bargaines doe couenant both for themſelues and their heires after them. Hence it is that Paul ſaith, that the parents are like *vnto the firſt fruits which doe ſanctifie the whole lumpe.* So then, the faith of the parents maketh thoſe their ſonnes to be accounted in the couenant, which by reaſon of their age doe not yet actually beleeue.

To be baptiſed into the Name of the Father, &c. after the receit of the outward ſigne of waſhing, is to be made one of Gods familie, which is his Church, and to be partaker

ker of the priuiledges thereof. Gen. 48. 16. *The Angel which hath deliuered me from all euill, bleſſe the children, and let my name be named vpon them, and the name of my fathers, Abraham and Izhak, that they may grow as fiſh into multitude, in the middes of the earth.* Eſay 4. 1. *In that day ſhall ſeuen women take hold of one man, ſaying, We will eate our owne bread, and we will weare our owne garments: onely let vs be called by thy name, and take away our reproch.*

By this it is manifeſt, that in this waſhing of baptiſme, there is ſealed and propounded a maruellous ſolemne couenant and contract: firſt, of God with the baptiſed, in that God the Father vouchſafed to receiue him into fauor, the Sonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly, of the baptiſed with God, who promiſeth to acknowledge, inuocate, and worſhip none other god, but the true Iehouah, which is the Father, Sonne and holy Ghoſt.

The externall and viſible matter of babtiſme, is water: for the miniſter may not baptiſe with any other liquor, but onely with naturall water.

This was the iudgement of the primatiue Church. For when as a *certaine miniſter, for want of water, tooke ſand, and baptiſed one with that: the partie thus beſanded, was further baptiſed, the former being eſteemed of none effect.* Niceph. hiſt. 3 booke. 33 chapter.

The external forme of baptiſme, is the miniſters waſhing of the baptiſed, according to the preſcript rule of Gods word. Rom. 10. 14.

The ancient cuſtome of baptiſing, was to dippe, and as it were, to diue, all the bodie of the baptiſed in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocæſarea: but now eſpecially in colde countries, the Church vſeth onely to ſprinkle the baptiſed, by reaſon of childrens weakeneſſe: for verie fewe of ripe yeares, are now adayes baptiſed. We need not much to maruaile at this alteration, ſeeing charitie and neceſsitie may diſpenſe with ceremonies, and mitigate in equitie the ſharpneſſe of them.

The Sacramentall vnion of the parts of baptiſme is on this ſort.

The element of water whereby the vncleanneſſe of the bodie is purified, by a moſt conuenient proportion ſhadoweth out the blood of Chriſt, and by the figure Synecdoche, taking the part for the whole, whole Chriſt. 1. Iohn 1.7. *And the bloud of Ieſus Chriſt cleanſeth vs from all ſinne.*

The Action of the miniſter, is the waſhing of the partie baptiſed with the element of water. This ſealeth and confirmeth a double action of God. I. The engrafting or incorporating of the baptiſed into Chriſt. Gal.3.27. *As many as are baptiſed into Chriſt, haue put on Chriſt.* 1.Cor.12.13. *By one ſpirit we are all baptiſed into one bodie.* II. Our ſpirituall regeneration. Tit. 3 5. *Not by the workes of righteouſneſſe which we had done, but according to his mercie hee ſaued vs by the waſhing of the new birth, and the renuing of the holy Ghoſt.*

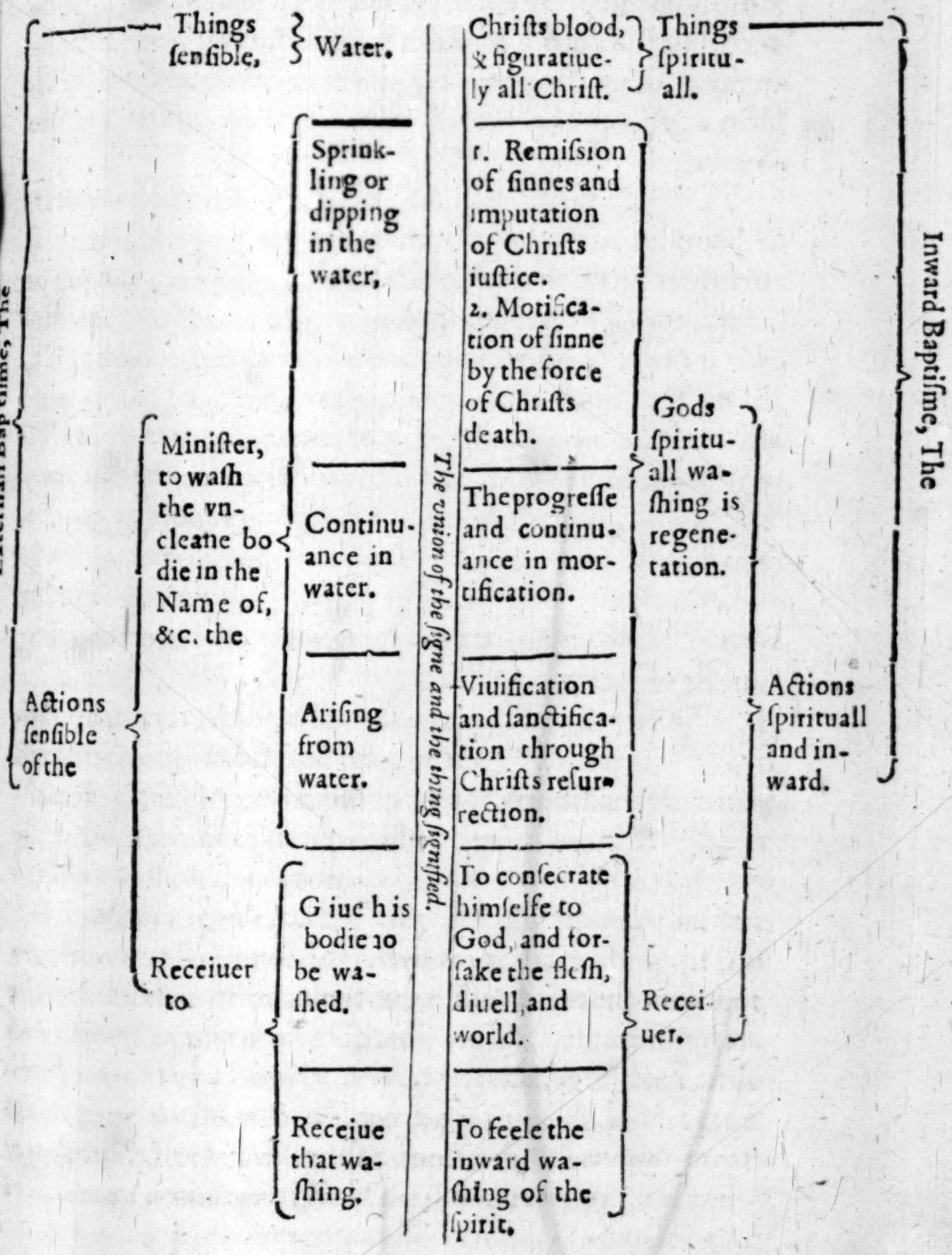
Of waſhing there be three parts. The putting into the water; the continuance in the water; and the comming out of the water.

The putting into, or the ſprinkling of water, doth ratifie. I. the ſhedding of the blood of Chriſt for the remiſſion of all our ſinnes, and the imputation of his righteouſneſſe. Act.22.16. *Ariſe and be baptiſed, and waſh away thy ſinnes in calling on the name of the Lord.* 1.Corint.6.11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* II. The mortification of ſinne by the power of Chriſts death. Rom.6.3. *Know ye not that all we which haue beene baptiſed into Ieſus Chriſt, haue beene baptiſed into his death? 6. Knowing this, that our old man is crucified with him, that the bodie of ſinne might be deſtroyed, that hencefoorth we ſhould not ſerue ſinne; for he that is dead is freed from ſinne.*

The continuance in the water, it noteth the buriall of ſinne; namely a continuall increaſe of mortification by the power both of Chriſt his death and buriall. Rom.6.4.

We

The ſacramentall vnion of the parts of *Baptiſme*.



We are buried then with him by babtiſme into his death.

The comming out of the water doth confirme our ſpirituall viuification to newneſſe of life in all holineſſe and iuſtice, the which we attain vnto by the power of Chriſts reſurrection. Rom.6.4. *Like as Chriſt was raiſed vp from the dead by the glorie of the Father: ſo we alſo ſhould walke in newneſſe of life.5. For if we be graffed with him to the ſimilitude of his death, euen ſo ſhall we be to the ſimilitude of the reſurrection.*

The Action of the partie to be babtized, is twofold.

The firſt is, to offer himſelfe to be babtized before the miniſter, and that in the preſence of the congregation. This ſignifieth that he doth conſecrat himſelfe vnto the Lord, and that he vtterly renounceth the Fleſh, the World, and the Deuill. 1. Pet. chapt. 3. verſ. 21. *To the which alſo, the figure which now ſaueth vs, euẽ babtiſme agreeeth, (not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.*

The ſecond is, to receiue the externall waſhing by water; this ſignifieth, that the partie babtized doth receiue the internall waſhing, which is by the blood of Chriſt, or at the leaſt that it is offered vnto him.

Rebaptizing is at no hand to be admitted, for as in naturall generation man is once only borne; ſo muſt hee be in the ſpirituall regeneration.

Therefore they that are baptized of a miniſter, which is an heretike, not yet diſgraded from that calling, (if the externall forme of adminiſtration be obſerued) muſt not be baptiſed againe of the Church of God: eſpecially, if after babtiſme they haue bene made partakers of the Lords Supper: onely they ought to be inſtructed in the true faith. Euſeb. Eccleſ. hiſt. 7. lib. 8. cap. ſaith, *There was in our Prouince an antient profeſſor of the faith, yea before I was created Biſhop, nay before my predeceſſor Heraclas: who, when he was preſent at the babtiſme of ſome, and heard what queſtions they were asked, and what anſwere they returned, forthwith came weeping vnto me, and humbling himſelfe before me, con-*

 feſſed

fessed that he was baptised by an heretike: yet in regard of that administration which he saw in our Church, he accounted that, no babtisme, in that the confession there vsed, was fraught with blasphemies. This also he added, that he was for thu offence so sore greiued, that he durst not so much as lift vp his eies to heauen: wherefore he most earnestly besought me, that he might be clensed and purified with the baptisme of our Church, and so receiue the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him, that he had beene so long a professor amongst vs, and that at the receit of the Lords Supper, he answered, Amen. These things I told him were of force ynough to purge him. And therefore I aduised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments. August. lib. 3. cap. 2. *contra Pitiliani literas.*

The right vse of baptisme is this. Whē inwardly in thine heart thou sensibly feelest, that through the heat of concupiscence, thou art mooued to commit some sin, then begin to haue some holy meditation of that solemne vowe, which thou diddest make to God in babtisme.

Againe, if through infirmitie, thou fallest once or often into some sin, still haue recourse vnto babtisme, that there thou maist receiue courage to thy soule. For although baptisme be but once onely administred, yet that once testifieth that all mans sins past, present, and to come, are washed away. 1. Pet. 3. 20. Eph. 5. 25, 26, 27. Therefore baptisme may be truly termed the Sacrament of repentance, and, as it were, a board to swimme vpon, when a man shall feare the shipwrack of his soul. Mar. 1. 4. 1. Tim. 1. 19. Rom. 6. 4, 6.

Last of all, see thou neuer rest, till such time as thou haue a feeling of that renuing power, signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirit,

CHAP.

The Sacramentall Relation which is in the Lor
Supper, is on this maner.

	Things sensible	1. Bread. 2. VVine.	1. The bodie 2. The blood } of Christ	Things spirituall
		Take bread and wine in his hands.	To seal Christ to bear the office of a mediator. Ioh. 6. 27	
		Consecrate the bread and wine by repeating the promise, and praiers made for that end.	To send christ to be a Mediatour, for which he was sealed from all eternitie.	
The sensible and externall actions.	Minister to	Break bread and poure out wine.	The execrable passion of Christ, and effusion of his blood.	God. The spirituall and internall actions.
		Giue the bread and wine into the receiuers hands.	To offer Christ to all, euē to the hypocrits, but to giue him only to the true Christians.	
	Christian receiuer to	Take the bread and cup in his hand	To apprehend Christ by faith.	The christian receiuer.
		Eate the bread and drinke the wine, for the nourishmēt of his body.	To applie Christ vnto him, that the true vnion & communion with Christ may be encreased.	

The vnion of the signe and the thing signified.

CHAP. XXXIIII.

Of the Lords Supper.

THe Lords Supper, is a Sacrament, wherewith in the ſignes of bread and wine, ſuch as are engraffed into Chriſt, are in him daily, in a ſpirituall manner, nouriſhed to eternall life. 1. Corinth. 11.23,24,25. Rom. 6.5.

The proportion of the parts of the Lords Supper, is on *this* wiſe.

The Elements of bread and wine, are ſignes and ſeales of the bodie and blood of Chriſt.

The Action of the Miniſter, is a note of Gods action.

The Miniſters Action, is fourefold,

The firſt is, his taking the bread and wine vnto his own hands: this doth ſeale the action of God the Father, by which he, from all eternity, did ſeperate and elect his Son, to performe the dutie of a Mediatour betwixt God and man. Ioh. 6.27. *For him hath God the Father ſealed.*

The ſecond is, his bleſsing of it, wherby he, by the recital of the promiſes, and praiers conceiued to that end, doth actually ſeparate the bread and wine receiued from their cõmon vnto an holy vſe. This doth ſeal that actiõ of God, by which he did in the fulnes of time, ſend Chriſt to perform the office of a Mediator, vnto the which he was foreordained.

The third is, the breaking of the bread, and pouring out of wine, this doth ſeale the paſsion of Chriſt, by which he, verily vpon the croſſe was, both in ſoule and body, bruiſed for our tranſgreſsions.

The fourth is, his diſtributing of the bread and wine into the hands of the communicants. This ſealeth the Action of God, offering Chriſt vnto al, yea, to the hypocrites; but giuing him indeed vnto the faithfull, for the daily encreaſe of their faith, and repentance.

The Action of the receiuer is double.

The firſt is, his taking the bread and wine in his hand.

This

This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hand of faith. Ioh. 1. 12.

The second is, his eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth his application of Christ by faith, that the feeling of his true vnion and communion with Christ may daily be encreased. 1. Cor. 11. 16. *The cuppe of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the bodie of Christ.*

That doctrine of Transubstantiation, which teacheth that the bread is turned into the very bodie of Christ, and the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as already crucified: Now, how the body of Christ crucified should after a corporall maner be eaten, he himselfe being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is destributed into parts: but the whole body of Christ is receiued of euery singular cõmunicant. III. The bread is the *communiõ* of Christs body: therfore not his very body. IIII. By this means the body of Christ should not only be made of the substãce of the Virgin Mary, but also of the bakers bread. V. Let the bread and wine, be kept but for a time, and the bread will mould, and the wine turn to vineger after the consecration, by which we may conclude, that there did remain the substance of bread and wine. VI. This opinion quite ouerthroweth the sacramentall vnion, namely, the proportion which is betwixt the signe and the thing signed.

The like may be said of the Lutherans consubstantiation, whereby they beare men in hand that there is a coexistence, by which the body of Christ is either in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ, now what need that, if the body of Christ were really present. II. Act. 3. 21. *Whom the heauen must conteine, vntil the time that al things be restored.* III. This is an essen-

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tiall property of euery magnitude, and therfore of the body of Chriſt, to be in one place, and circumſcribed or compaſſed of one place. I I I I. If that Chriſts bodie were eaten corporally, then ſhould the wicked as well as the faithfull be partakers of the fleſh of Chriſt; but to eat his fleſh, is to beleeue in him, and to haue eternall life. V. It were very abſurd to thinke, that Chriſt ſitting amongſt his diſciples did with his owne hands take his owne body, and giue it wholly to each of his diſciples.

Such as will, in an holy ſort prepare themſelues to celebrate the Lords Supper, muſt haue:

Firſt, a knowledge of God and of mans fall, and of the promiſed reſtauration into the couenant by Chriſt. 1. Cor. 11.26. *So often as ye ſhall eat this bread, and drinke of this cup, ye ſhew the death of the Lord till he come.* 29. *and diſcerne his bodie.*

Secondly, true faith in Chriſt: for euery man receiueth ſo much, as he beleeueth he receiueth. Hebr. 4.2. *For vnto vs was the Goſpell preached, as alſo vnto them: but the word, that they heard, profited not them, becauſe it was not mixed with faith in thoſe that heard it.* Furthermore, true repentance of their ſins. Eſay. 66.3. *He that killeth a bullocke: as if he ſlue a man: he that ſacrificeth a ſheepe, as if he cut off a dogs necke: he that offereth an oblation, as if he offered ſwines blood: he that remembreth incenſe, as if he bleſſed an idole: yea, they haue choſen their own waies, and their ſoule delighteth in their abominations.* Pſalm. 26.6. *I waſh mine hands in innocencie, O Lord, and ſo come before thine altar.*

Thirdly, renued faith and repentance, for daily and new ſinnes committed vpon infirmitie: becauſe euery new ſinne requireth a new act, both of repentance and faith: and this renouation muſt be ſeene by our reconciliation of our ſelues to our neighbours, for iniuries and wrongs. Mat. 5.23. *If thou bring thy gift to the alter, & there remẽbreſt that thy brother hath ought againſt thee.* 24. *Leaue thy gift before the altar, and goe, firſt be reconciled to thy brother, then come, and offer thy gift.* If thou canſt come furniſhed with theſe thinges, abſteine not from the Lords table, by

reason of thy many infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious heart, know this: that then thou art well disposed to the Lords table, when thou art liuely touched with a sense of thy crooked disposition. Luk. 4. 18. *The Spirit of the Lord is vpon me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken harted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are brused.* Matth. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of the house of Israell.* The Lords Supper, is a medicine to the diseased and languishing soule: and therfore men must as well seeke to purifie, and heale their hearts in it, as to bring pure and sound hearts vnto it.

If thou feele in thy selfe, some great defect and want of faith, pray vnto God earnestly, that he will vouchsafe to encrease it. Mark. 9. 24. *The father of the child crying with tears said, Lord, I beleeue, helpe mine vnbeleife.*

If thou canst not doe this thy selfe, vse the aid of the faithfull, which may by their faith carrie thee, as men did the sicke of the palsie vpon their shoulders, and laid him before Christ. Mark. 2. 3.

If thou come not furnished on this maner to the Lords Table, thou shalt be adiudged guiltie of the bodie and blood of Christ: as he is guiltie of high treason, who doth counterfeit or clippe the Princes coyne. 1. Cor. 11. 27. *He that eateth this bread, and drinketh this cuppe vnworthily, shall be guiltie of the bodie and blood of Christ.*

But such as feele not themselues penitent, they neither can come to the Lords table without repentance, least they eat and drinke their owne damnation, neither must they deferre repentance, by which they may come, least they procure to themselues finall destruction.

CHAP.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

WE haue hitherto declared the outward means, whereby Gods decree is executed. Now follow the degrees of executing the ſame.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1. 6. *To the praiſe of the glory of his grace, wherwith he hath made vs accepted in his blood.* 9. *And hath opened vnto vs the miſterie of his will, according to his good pleaſure, which he hath purpoſed in him.*

Gods loue is that, whereby God doth freely loue all ſuch as are choſen in Chriſt Ieſus, though in themſelues altogether corrupt. 1. Ioh. 4. 19. *We loued him, becauſe he loued vs firſt.* Rom. 5. 8. *God ſetteth out his loue towards vs, ſeeing that, while we were yet ſinners, Chriſt died for vs.* 10. *For if when we were enemies, we were reconciled to God by the death of his ſonne, much more we, being reconciled ſhal be ſaued by his life.*

The declaration of Gods loue is twofold. The firſt, towards infants elected to ſaluation: the ſecond, towards men of riper yeeres.

The declaration of Gods loue towards infants, is on this manner:

Infants alreadie elected, albeit they, in the wombe of their mother before they were born: or preſently after, depart this life, they I ſay, being after a ſecret & vnſpeakeable maner by Gods ſpirit engraffed into Chriſt, obtaine eternall ſaluation. 1. Cor. 12. 13. *By one Spirit wee are all baptized into one bodie, whether Iewes, or Grecians, or bond, or free, and haue ben al made to drinke into one Spirit.* Luk. 1. 35. *The Angell anſwered, and ſaid vnto her, The holie Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee: therfore alſo that holy thing, which ſhall be born of thee, ſhall be called the Son of God.* 41. *And it came to paſſe, as*

Elizabeth heard the saluati n of Marie, the babe sprang in her bellie, and Elizabeth was filled with the holy Ghost. 64. *And his mouth was opened immediatly, and his tongue loosed, and he spake and praised God.* 80. *And the child grew, and waxed strong in spirit.* Ierem. 1.5. *Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

I call the manner of infants saluation secret and vnspeakeable, because. I. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleeueth, doth apply vnto himselfe: but this infants cannot any waies possibly performe. And surely if infants should haue faith actually, they generally either loose it when they come to mens estate, or at least shew no signes thereof, both which they could not do, if before they had receiued actuall faith. Nay we see that in those of riper yeers, there are not so much as the shadows or sparks of faith to be seen, before they be called by the preaching of the Gospel II. Infats are said to be regenerated only in regard of their internal qualities & inclinations, not in regard of any motiõs, or actions of the mind, will, or affections. And therefore they want those terrors of conscience, which come before repẽtance as occasions therof, in such as are of riper yeers of discretiõ. Again, they are not troubled with that conflict and cõbat betwixt the flesh & the spirit, wherwith those faithful ones that are of more yeers are merueilously exercised.

CHAP. XXXVI.

Concerning the first degree of the declaration of Gods loue.

THe declaration of Gods loue, in those of yeeres of discretion, hath especially foure degrees. Rom. 8. 30. 1. Cor. 1. 30.

The first degree, is an effectual calling, wherby a sinner being seuered from the world, is intertained into Gods familie.

milie. Epheſ.2.17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere.* 19. *Now therefore ye are no more ſtrangers and forreiners, but citizens with the Saints, and of the houſhold of God.*

Of this there be two parts. The firſt is, *Election*, which is a ſeparation of a ſinner from the curſed eſtate of all mankinde. Iohn 15. 19. *If yee were of the worlde, the world would loue his owne: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.*

The ſecond is, the reciprocall donation or free gift of God the Father, whereby he beſtoweth the ſinfull man to be ſaued vpon Chriſt, and Chriſt againe actually and moſt effectually vpon that ſinfull man, ſo that he may boldly ſay, this thing, namely Chriſt, both God and man, is mine, and I for my benefite and vſe, enioy the ſame. The like we ſee in wedlock: The husband ſaith, this woman is my wife, whom her parents haue giuen vnto me, ſo that, ſhe being fully mine, I may both haue her, and gouerne her. Againe, the woman may ſay, this man is mine husband, who hath beſtowed himſelfe vpon me, and doth cheriſh me as his wife. Rom. 8. 32. *He ſpared not his owne ſonne, but gaue him for vs.* Eſay 9. 6. *Vnto vs a child is borne, and vnto vs a ſonne is giuen.* Iohn 17. 2. *Thou haſt giuen him power vpon all fleſh, that he ſhould giue eternall life to all them, whom thou haſt giuen him.* 6. *I haue declared thy name to the men which thou gaueſt me out of the world: thine they were, and thou gaueſt them me, and they kept thy word.* 7. *Now they know that all things, whatſoeuer thou haſt giuen me are of thee,* Ioh. 10. 29. *My father which gaue them me, is greater then all, and none is able to take them out of my Fathers hands.*

Hence commeth that admirable vnion, or coniunction, which is the ingraffing of ſuch as are to bee ſaued, into Chriſt, and their growing vp togither with him: ſo that after a peculiar maner, Chriſt is made the heade, and euerie repentant ſinner, a member of his myſticall bodie. Iohn 17. 20. *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their worde.* 21. *That they all may bee*

one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs. Ephes. 2. 20. *We are members of his bodie, of his flesh, and of his bones.* Iohn. 25. 1. *I am that true vine, and my father is the husbandman.* 2. *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit he purgeth it, that it may bring forth more fruit.* Ephe. 2. 20. *Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe.* 21. *In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whom ye are also built together, to be the habitation of God by the spirit.*

This, albeit it be a most neere, and reall vnion, yet wee must not thinke, that it, by touching, mixture, or, as it were, by souldering of one soule with another, neither by a bare agreement of the soules among themselues: but by the communion, and operation of the same spirit, which beeing by nature infinite, is of sufficient abilitie to coioyne those things together, which are of themselues farre distant from each other: the like, wee see in the soule of man, which conioyneth the head with the foote. Ephes. 2. 22. 2. Peter 1. 4. *Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the godly nature, in that ye flie the corruption, which is in the world through lust.* Phil. 2. 1. *If there be anie consolation in Christ, if anie comfort of loue, if anie fellowship of the spirit, &c.*

The things vnited. In this vnion, not our soule alone is vnited with Christs soule, or our flesh with his flesh: but the whole person of euery faithful man, is verily conioined with the whole person of our Sauiour Christ, God & man.

The maner of their vnion is this. A faithfull man first of all and immediately is vnited to the flesh, or humane nature of Christ, and afterward by reason of the humanitie, to the *Word* it selfe, or diuine nature. For saluation and life dependeth on that fulnesse of the Godheade which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Iohn 6. 53. *Except ye eate the flesh, and drinke the blood of the Sonne of man, ye haue no life*

life in you. 56. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

The Bond of this vnion. This vnion is made by the Spirit of God, applying Chriſt vnto vs: & on our parts by faith receiuing Chriſt Ieſus offered vnto vs. And for this cauſe it is termed a Spirituall vnion.

Chriſt, becauſe he is the head of the faithfull, is to bee conſidered as a publique man ſuſtaining the perſon of all the elect. Hence is it that the faithfull are ſaid to be crucified with Chriſt, and with him to die, and to bee buried, *Rom.* 6.4,5,6. to be quickened, Epheſ. 2.5. to be raiſed vp, and placed in heauen verſ. 6. Col. 3.1. the which is not only in regard of the hope of the faithfull, but becauſe they are accepted of God certainly to haue done all theſe things in Chriſt: euen as in Adams firſt ſinne, all his poſteritie afterward was tainted of ſinne.

A member of Chriſt is diuerſly diſtinguiſhed: and is ſo either before men, or God.

Before men they are the members of Chriſt, who outwardly profeſsing the faith, are charitably reputed by the Church as true members. But ſuch deceiuing at the length both themſelues and the Church may be reprobates: and therefore in Gods preſence they are no more true members, than are the noxious humours in mans bodie, or a woodden legge or other ioynt cunningly faſtened to another part of the bodie.

Againe, members before God, they are ſuch as either are decreed to be ſo, or actually are ſo alreadie.

Such as are decreed to be ſo, are they, who being elect from all eternitie, are either as yet not borne, or not called. Iohn 10.16. *Other ſheepe haue I, which are not of this fold: them alſo muſt I bring.*

Actuall members of Chriſt, are either liuing or dying members.

An actuall liuing member of Chriſt is, euerie one elected, which being engraffed by faith, and the Spirit into Chriſt, doeth feele and ſhew footh the power of Chriſt in him.

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An actuall dying or decayed member is, euerie one truly engraffed into Christ, and yet hath no feeling of the power and efficacie of the quickning spirit in him. He is like vnto a benummed legge without sense, which indeed is a part of mans bodie, and yet receiueth no nourishment: such are those faithfull ones, who for a time doe faint and are ouercome vnder the heauie burthen of tentations, and their sins: such are also those excommunicate persons, who in regard of their engraffing are true members, howsoeuer in regard of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they, being touched with repentance, doe begin, as it were, to liue againe.

God executeth this effectuall calling by certaine meanes.

The first, is the sauing hearing of the worde of God, [a] which is, when the said word outwardly is preached, to such an one as is both dead in his sinnes, and doth not so much as dreame of his saluation. [b] And first of all, the Law shewing a man his sinne, and the punishment therof, which is eternall death: afterward the Gospel, shewing saluation by Christ Iesus, to such as beleeue. [c] And inwardly the eies of the mind are inlightened, [d] the heart and eares opened that he may see, heare, and vnderstand the preaching of the worde of God. [a] Ezech. 16.6. *When I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, thou shalt liue.* Esay 55.1. *Ho, euerie one that thirsteth, come ye to the waters, and yee that haue no siluer, come, buy, and eate: come, I say, and buy wine and milke without siluer, and without money.* Iohn 1.12. *As many as receiued him, to them he gaue this priuiledge, that they should become the sonnes of God: namely, to them which beleeued in his name.* [b] Rom. 7.7. *I knew not sin, but by the Law: for I had not known lust, except the Law had said, Thou shalt not lust.* [c] 1. Iohn 2.27. *But the annointing, which ye receiued of him, dwelleth in you: and ye need not that any man teach you, but as the same Annointing teacheth you of all things, and is true, and is not lying, and, as it is taught you, ye shall abide in him.*

him. d Acts 16.14. *A certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, a worſhipper of God, heard vs, whoſe heart God opened, that ſhe attended to the things that Paul ſpake.* Pſal. 40.6. *Thou art not delighted with ſacrifice and burnt offerings, but mine eares haſt thou opened* Iohn 6.44. *No man can come vnto me, except the Father, which hath ſent me, draw him: and I will raiſe him vp at the laſt day.* Eſay 54. 6. *The Lord hath called thee, being a woman forſaken, and as a yong wife, when thou waſt refuſed, ſaith the Lord.*

The ſecond, is the mollifying of the heart, the which muſt bee bruiſed in pieces, that it may be fitte to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I will put a new Spirit within their bowels. And I will take the ſtony heart out of their bodies, and will giue them an heart of fleſh.*

There are for the bruſing of this ſtony heart foure principall hammers. The firſt, is the knewledge of the Law of God. The ſecond, is the knowledge of ſin, both originall, and actuall, and what puniſhment is due vnto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans owne power, in the obtaining of eternall life. Act. 2. 37. *When they heard theſe things, they were pricked in heart, and ſaid vnto Peter, and the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* 38. *Peter ſaid vnto them, Repent, and be baptiſed euerie one of you in the Name of Ieſus into the remiſsion of ſinnes, and ye ſhall receiue the gift of the holie Ghoſt.* Luke 15. 17. *Then he came to himſelfe and ſaid, How many hired ſeruants at my fathers haue bread inough, and I die for hunger?* 18. *I will riſe, and go to my father, and ſay vnto him, Father, I haue ſinned againſt heauen, and before thee,* 19. *And am no more worthie to be called thy ſonne: make me as one of thy hired ſeruants, &c.* Mat. 15. 24. *He anſwered and ſaid, I am not ſent, but to the loſt ſheepe of Iſrael.*

The third, is faith, which is a miraculous and ſupernaturall facultie of the heart, apprehending Chriſt Ieſus, being

applied by the operation of the holy C[illegible]nd receiuing him to it selfe. Iohn 1.12.6.35. *Iesus said vnto them, I am the bread of life, he that commeth vnto me, shall neuer hunger: and he that beleeueth in mee, shall neuer thirst.* Rom. 9.30. *What shall we say then? the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of faith.*

Christ is receiued, when euerie seueral person doth particularly applie vnto himselfe, Christ with his merits, by an inward persuasion of the heart, which commeth none other way, but by the effectuall certificate by the holie Ghost concerning the mercie of God in Christ Iesus. 1. Cor. 2.12. *We haue receiued, not the spirit of the world, but the spirit which is of God, that we might know the things that are giuen to vs of God.* Ezech. 12.10. *I will poure the spirit of grace vpon the house of Dauid, and vpon the inhabitants of Ierusalem: and they shall looke vnto me, whom they haue wounded.* Rom. 19.16. *His spirit beareth witnesse to our spirit, that we are the sonnes of God.* Ephes. 1.13. *In whom also yee haue trust, after that ye heard the word of truth, euen the Gospel of your saluation, wherin also after that ye beleeued, ye were sealed with the holy spirit of promise.* 2. Cor. 1.22.

In the worke of faith, there are foure degrees, or motions of the heart, linked and vnited together, and are worthie the consideration of euery Christian.

The first, is knowledge of the Gospel, by the illumination of Gods spirit. Esay. 53.11. *By his knowledge shall my seruant iustifie many.* Iohn 7.3. *This is life eternall, that they know thee to be the onely verie God, and whom thou hast sent Iesus Christ.*

To this, in such as are truly humbled, is annexed a serious meditation of the promises in the Gospel, stirred vp by the sensible feeling of their owne beggerie.

And after the foresaid knowledge in all such as are enlightened, cōmeth a *generall faith*, whereby they subscribe the truth of the Gospel. Hebr. 4.2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those*

that

that heard it. 1. Tim.1.19. *Hauing faith and a good conſcience, which ſome haue put away, and as concerning the faith, haue made ſhipwracke.* 1. Tim.2.4. *Who will that all men ſhould be ſaued, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke πληροφορία τῆς συνέσεως, that is, the full aſſurance of vnderſtanding. Coloſ. 2.2. *That their hearts might be comforted, and they knit togither in loue, and in all riches, of the full aſſurance of vnderſtanding, to know the myſterie of God, euen the Father, and of Chriſt.* Rom.14.14. *I know, and am perſuaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe.* Luke.1.1. *For as much as many haue taken in hand to ſet forth the ſtorie of thoſe things, whereof wee are fullie perſuaded.* 1. Theſ. 1.5. *Our Goſpell was vnto you, not in word only, but alſo in power, and in the holie Ghoſt, and in much aſſurance.*

The ſecond, is hope of pardon, whereby a ſinner, albeit he yet feeleth not that his ſinnes are certainly pardoned, yet he beleeueth that they are pardonable. Luke 15.18. *I will goe vnto my Father, and ſay, Father, I haue ſinned againſt heauen, and againſt thee, and am no more worthy to be called thy ſonne, make me as one of thine hired ſeruants.*

The third, is an hungring and thirſting after that grace, which is offered to him in Chriſt Ieſus, as a man hungreth and thirſteth after meate and drinke. Iohn 6.35. and 7.37. Reuel.21.6. *And he ſaid vnto me, It is done. I am* α *and* ω *the beginning and the end, I will giue to him that is a thirſt, of the well of the water of life freely.* Matth.5.6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.*

The fourth, is the approching to the throne of Grace, that there flying from the terrour of the Law, he may take hold of Chriſt, and find fauour with God. Heb.4.16. *Let vs therefore go boldly to the throne of grace, that we may receiue mercie, and find grace to helpe in time of need.*

This approching hath two parts. The firſt, is an humble confeſsion of our ſinnes before God particularly, if they be knowne ſinnes, and generally, if vnknowne: this done,

the Lord forthwith remitteth all our sinnes. Psalm. 32.5. *I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. Selah.* 2. Sam. 12.13. *Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord hath taken away thy sinne, thou shalt not die.* Luke 15.19.

The second is the crauing pardon of some sinnes, with vnspeakeable sighes, and imperseuerance. Luke 15.21. Act. 8.22. *Repent of this wickednesse, and pray God, that, if it be possible, the thought of thine heart may be forgiuen thee.* Rom. 8. 26 *The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request for vs, with sighs which cannot be expressed.* Hos. 14.2,3. *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquitie: Take vnto you words, and turne to the Lord, and say to him: Take away all iniquitie, and receyue vs graciously.*

The fift arising of the former, is an especiall persuasion imprinted in the heart by the holie Ghost, whereby euery faithfull man doth particularly applie vnto himselfe, those promises which are made in the Gospel. Matth. 9.2. *They brought vnto him a man sicke of the Palsie: and when Iesus saw their faith, he said vnto the sicke of the palsie, Sonne be of good comfort, thy sinnes are forgiuen thee.* Matth. 15.28. *O woman, great is thy faith, be it vnto thee, as thou desirest.* Gal. 2.20. *I liue, yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.*

This persuasion, is, and ought to bee in euerie one, euen before he haue any experience of Gods mercies. Matt. 15. 22. *A woman, a Cananite, came out of the same coasts, and cried, saying vnto him, Haue mercie on me, O Lord, the Sonne of Dauid, my daughter is miserablie vexed with a diuell,* &c. 23, 24, 25, 26, 27. Iohn 20.29. *Iesus said vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they, which haue not seene, and haue beleeued,* Heb. 11.1. *Faith is the ground of things hoped for, and the euidence of things which are not seene.* In philosophie, wee first see a thing

true

true by experience, and afterward giue our assent vnto it: as in naturall philosophie, I am perswaded that such a water is hote, because, when I put mine hand into it, I perceiue by experience an hote qualitie.

But in the practise of faith, it is quite contrarie. For first, we must consent to the word of God, resisting all doubt and diffidence, and afterward will an experience, and feeling of comfort follow. 2. Chro. 20. 20. *Put your trust in the Lord your God, and ye shall be assured: beleeue his Prophets, and ye shall prosper.* They therfore do very ill, who are still in a doubt of their saluation, because as yet, they feele not in themselues, especiall motions of Gods spirit.

Thus much concerning the way which God vseth in begetting of faith. There are beside this, two notable degrees of faith. The one is, the lowest, and, as I may speake, the positiue degree: the other is, the highest, or superlatiue.

The lowest degree of faith, is called μικροπιστία, a little or weake faith, like a grayne of mustard seed, or smoking flaxe, which can neither giue out heat nor flame, but only smoke. Mat. 8. 25. *His Disciples awaked him saying, Saue, maister, we perish.* 26. *And he said vnto them, Why are ye fearefull, O ye of little faith.* Matth. 7. 20, *If ye haue faith as much as a graine of mustard seed, ye shall say vnto the mountain, Moue, and it shall remoue.* Esay. 42. 3. *The smoking flaxe shall he not quench.*

Faith is then said to be weake and feeble, when as, of those fiue degrees aboue mentioned, either the first which is *knowledge*, or the fifth, which is *application* of the promises, is very feeble, the rest remaining strong. 14. 2. *One beleeueth that he may eat all things, and another which is weake, eateth herbes.* 3. *Let not him that eateth despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apostles although they beleeued, that Christ was that Son of the liuing God: yet they were ignorant of his death and his resurrection. Mat. 16. 16. Ioh. 6. 69. Mat. 17. 22. Luk. 9. 45. *They vnderstood not that word: for it was hid from them, so that they*

could not perceiue it. Act. 1. 6. *They asked him, saying, Lord, wilt thou restore at this time the kingdome of Israell?*

For the better knowledge of this kind of faith, we must obserue these two rules.

I. A serious desire to beleeue, and an endeauour to obtaine Gods fauour, is the head of faith. Mat. 5. 6. *Blessed are they which hunger and thirst after righteousnes, for they shal be satisfied.* Reuel. 21. 6. *I will giue to him that is a thirst, of the well of the water of life freely.* Psal. 145. 19. *He will fulfill the desire of them that feare him: he also will heare their cry, and wil saue them.* For in such as begin to beleeue and to be renued, the mind wil lie not idle, but being mooued by the holy Ghost, striue with doubtfulnes and distrust, and endeuour to put their assent to the sweet promises made in the Gospell, and firmely to applie the same to themselues, and in the sense of their weakenes, desire assistance from aboue, and thus faith is bestowed.

II. God doth not despise the least sparke of faith, if so be it, by little and little, doe encrease, and men vse the means to increase the same. Luk. 17. 5. *The Apostles said vnto the Lord, encrease our faith.* 6. *And the Lord said, If ye had faith as much as a grayne of mustard seed, and should say vnto this mulberrie tree, Pluck thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.* Man must therefore stirre vp his faith, by meditation of Gods word, serious praiers, and other exercises belonging vnto faith.

The highest degree of faith, is πληροφορία, *a full assurance*, which is not onely certaine and true, but also a *full persuasion* of the heart, wherby a Christian much more firmly taking hold on Christ Iesus, maketh ful and resolute account that God loueth him, & that he will giue to him by name, Christ, and all his graces pertaining to eternall life. Rom. 4. 20. *Neither did he doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue glory to God.* 21. *Beeing fully assured that he, which had promised, was able also to do it.* Rom. 8. 38. *I am persuaded, that neither life, nor death, &c. can seperat vs from the loue of God which is in Christ Iesus.*

Ieſus. 1. Sam. 17. 36. *Thy ſeruant ſlue both the lion & the bear: therefore this vncircũciſed Philiſtine ſhal be as one of them, ſeeing he hath railed on the hoſt of the liuing God.* Pſalm. 23. 6. *Doubtles, kindnes and mercie ſhall follow me all the daies of my life.* Conferred with verſe. 1, 2, 3, 4.

Man commeth to this high degree, after the ſenſe, obſeruation, and long experience of Gods fauour and loue.

Queſt. Whether is iuſtifying faith commanded in the Law?

Anſwer. It is commanded in the law of faith, namely, the Goſpell, but not in the law of workes, that is, in the morall law, Rom. 3. 27. the reaſons are theſe: I. That which the law reuealeth not, that it commaundeth not; but the law is ſo farre from reuealing iuſtifying faith, that, it neuer knew it. II. Adam had fully before his fall written in his heart the morall law, yet had he not iuſtifying faith, which apprehendeth Chriſt.

obiect. I. Incredultie is condemned by the law.

Anſw. That incredulity which is toward God, is condemned in the law; but that incredulitie which is againſt the Meſſiah Chriſt Ieſus, is condemned by the Goſpell. For as by the Goſpell, not by the law, incredulitie in the Son as Mediatour, appeareth to be a ſin: ſo likewiſe not by the law is incredultie in the Meſſiah condemned, but by the Goſpell, which commandeth vs to heare him and to beleeue in him. Mat. 17. 5. 1. Ioh. 3. 23. Thus is it plaine that this ſin, not to beleeue in Chriſt, is expreſſely and diſtinctly made manifeſt, and condemned by the Goſpell. And albeit the knowledge of ſinne be by the law, yet not euery thing which doth reproue, and declare ſome ſinne, is the law of works, or belongeth thereto.

obiect. II. But ceremonies belong to the decalogue.

Anſwer. Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Goſpell.

CHAP.

CHAP. XXXVII.

Concerning the second degree of the declaration of Gods loue.

THe second degree, is Iustification, wherby such as beleeue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knew no sinne: that we should be made the righteousnes of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ, v. 17.) shall many also be made righteous.*

Quest. Whether did Christ performe obedience to the law, for vs men alone, or for himselfe also?

Ans. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ being hipostatically vnited to the *Word*, and so in it selfe fully sanctified, was euen from the first moment of conception, most worthie to be blessed with eternall life: Therefore by all that obedience which he performed after his conception, Christ, he merited nothing for himselfe. II. For vs, namely, for the faithfull, he fulfilled all the righteousnes of the law: and hence is it that he is called *the end of the law vnto righteousnes to euery one that beleeueth.* Rom. 10.

Here may be obiected: 1. Christ as he is man, is bound to performe obedience to the law for himselfe,

Answer. He is not bound by nature, but of his own accord: for he was not a bare man, but God and man. And albeit Christ did neither suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostatical vnion, this his passion, and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merit to himselfe: yea, in that the flesh of Christ is vnited to the person of the *Word*, and so exalted in dignitie and sanctitie aboue all Angels, it may seeme to

be

be exempted from this naturall obligation of performing the law.

II. If then Chriſt performed the law for vs, we are no more now bounden to the obſeruance of the ſame: as we doe not vndergoe eternall puniſhments for our ſinnes, the which Chriſt in his perſon did beare vpon the croſſe.

Anſ. If we keepe the ſame reſpect of performing obedience to the law, the conſequence is very true, otherwiſe it is not ſo: for Chriſt performed obedience to the law for vs, as it is the ſatisfaction of the law: but the faithful they are bounden to obedience, not as it is ſatisfactorie, but as it is a document of faith, and a teſtimony of their gratitude towards God, or a means to edifie their neighbours: euen as Chriſt ſuffering puniſhments for our ſins, we alſo ſuffer puniſhments as they are either trials, or chaſtiſemēts vnto vs.

III. The law and iuſtice of God doth not together exact both, namely, obedience, and puniſhment.

Anſwer. In mans perfect eſtate, the iuſtice of God requireth only obedienee: but in his eſtate corrupted, he requireth both obedience, and puniſhment. Puniſhment, as the law is violated: obedience, that legall iuſtice may be performed. Gal. 3. 10. It is therefore plaine, that not onely Chriſts paſsion, but alſo his legall obedience, is our righteouſnes before God.

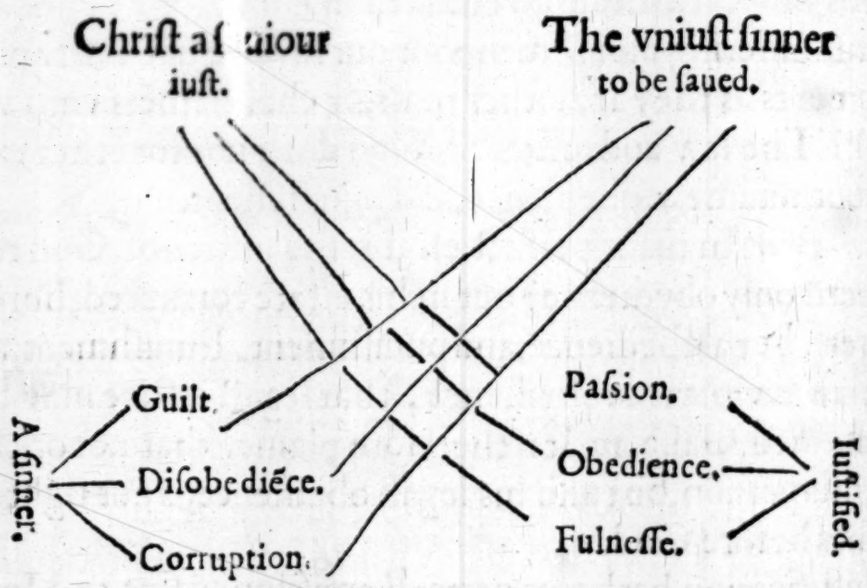
Iuſtification hath two parts: Remiſsion of ſins, and Imputation of Chriſts righteouſnes.

Remiſsion of ſins, is that part of iuſtification, wherby he that beleeueth, is freed from the *guilt* and *puniſhment* of ſin, by the merits of the paſsion of Chriſt. Coloſſ. 1. 21, 22. *You hath he now reconciled in the bodie of his fleſh through death to make you holy and vnblameable, and without fault in his ſight.* 1. Pet. 2. 24. *Who, in his owne fleſh, bare our ſins in his bodie, on the tree, that we being deliuered from ſin, ſhould liue in righteouſnes, by whoſe ſtripes ye are healed.*

Imputation of righteouſnes, is the other part of Iuſtification, whereby ſuch as beleeue, hauing the guilt of their ſinnes couered, are accounted iuſt in the ſight of God, through Chriſtes righteouſneſſe. 2. Cor. 5. 21. Pſalm. 32. 1.

Bleſſed is he whoſe wickednesſe is forgiuen, and whoſe ſin is couered. Rom. 4. the whole chapter, where the Apoſtle repeateth imputation eleuen times. Phil. 3. 9. *I haue counted all things loſſe, and doe iudge them to be domage, that I might win Chriſt, and might be found in him, that is, not hauing mine owne righteouſneſſe, which is by the law, but that which is through the faith of Chriſt, euen the righteouſnes which is of God through faith.*

The forme of Iuſtification, is, as it were, a kind of tranſlation of the beleeuers ſinnes vnto Chriſt, and againe Chriſts righteouſnes vnto the beleeuer, by means of Gods diuine imputation. As is apparant in this picture following.



This obedience of Chriſt, is called the Righteouſnes of God, and of Chriſt. Of God, 1. not becauſe it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Son: whence it is that Ieremie ſaith, *Iehouah our Righteouſnes.* II. God doth onely accept of it for vs, becauſe that alone maketh vs boldly to approch vnto Gods throne of Grace, that we may haue pardō for our ſins, and be receiued to eternall life. It is alſo called the Righteouſnes of Chriſt, becauſe being out of vs, it is in the humanitie of Chriſt as in a ſubiect.

obiect. I. No man is made iuſt by another mans iuſtice.

Anſwer. This iuſtice is both another, and ours alſo. An

others

others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by means of the forenamed vnion, Chriſt with all his benefits is made ours.

Obiect. I. The ancient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme too of no greater continuance then fiftie yeeres.

Anſwer. This is both falſe, and impious to affirme. *Auguſt. 3. Tract.* vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in themſelues, but in him.* *Barnard* in his ſermon (*ad milites templi.* cap. 11.) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur:* that is, *Death, in Chriſt his death is put to flight, and the iuſtice of Chriſt is imputed vnto vs.* And in his 62. ſermon vpon the *Canticles.* Where is there any reſt (ſaith he) but in the woũds of our Sauiour? I will further ſing, but what? mine owne iuſtice? nay, O Lord, I will remember thy iuſtice alone: for that is alſo my iuſtice. For thou waſt made of God vnto me iuſtice: But ſhould I feare, whether that one iuſtice would ſuffice two? nay it is not a ſhort cloake that is not able to couer a couple. Thy iuſtice is iuſtice for euermore, and wil both couer thee and me, it is largely large and eternall iuſtice: and in me it couereth the multitude of my ſins, &c. *Auguſt. lib. de Spiritu & litera.* cap. 9. and 26. *We muſt vnderſtand this ſaying ſo, The doers of the law ſhall be iuſtified,* that we may know, that there are no doers of the law but ſuch as are iuſtified, ſo that they are not firſt doers of the law, and then iuſtified, but firſt iuſtified, and then doers of the law. So it is ſaid *they ſhall be iuſtified,* as if it ſhould be ſaid, they ſhall be reputed iuſt and accounted iuſt.

Iuſtification hath annexed vnto it Adoption, whereby al ſuch as are predeſtinate to be adopted, receiue power, to be actually accounted the ſonnes of God by Chriſt. Eph. 1. 5. *Who hath predeſtinate vs, to be adopted through Ieſus Chriſt, vnto himſelfe, according to the good pleaſure of his will.*

By meanes of adoption, God hath beſtowed many notable priuiledges vpon his children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children,*

we be alſo heires, euen the heires of God.

II. They are fellow heires with Chriſt, yea kings. Rom. 8.17. Reuel. 1.6. *And made vs Kings and Preiſts, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chaſtiſements, inflicted vpon thē for their good. Rom. 8.28. *We know that all things worke together for the beſt, vnto thē that loue God.* 36. *It is written, for thy ſake are we killed all the day long: we are counted as ſheepe for the ſlaughter.* 37. *Neuertheles, in all theſe things, we are more then cōquerers through him that loued vs.* Pſal. 89.32. *I will viſit their tranſgreſſions with the rod, and their iniquitie with ſtrokes.* 33. *Yet my louing kindnes wil I not take from him.* 2. Cor. 12.7. *There was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.* 2. Sam. 7.14. *I wil be to him a father, and he ſhal be to me a ſon: and if he ſin, I will chaſten him with the rod of men, and with the plagues of the children of men.*

IV. They haue dominion ouer al creatures, yet ſo, as that in this life they haue onely right to the thing; but after this life alſo in the ſame. Whēce it is apparāt, that the faithful alone haue the true vſe of the Lords goods, I. becauſe their perſons are in Chriſt acceptable vnto him, in whō alſo they haue reſtitution made vnto thē of thoſe goods which they loſt in Adam, that they may with a good cōſciēce vſe thē. II. They vſe them with thankſgiuing to their ends appointed by God. 1. Cor. 3.22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things, preſent, or things to come, euen all are yours.* Heb. 2.7. *Thou madeſt him little inferiour to the Angels, thou crowneſt him with glory, and honour, and haſt ſet him aboue the works of thine hands.* 8. *Thou haſt put all things in ſubiection vnder his feet.*

Laſt of all, they may haue the Angels as miniſtring ſpirits attending vpon them for their good. Hebr. 1.14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation?* Pſal 34.7. *The Angel of the Lord pitcheth round about them that fear him, and deliuereth them.*

CHAP.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

THe third degree, is Sanctification, whereby ſuch as beleeue, being deliuered from the tyrannie of ſinne, are by little and little renued in holineſſe and righteouſneſſe. 1. Iohn 3.9. *Whoſoeuer is borne of God, ſinneth not: for his ſeed remaineth in him, neither can he ſinne, becauſe he is borne of God.* Rom. 8.1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of ſinne, is the firſt part of ſanctification, whereby the power of ſinne is abated, and crucified in the faithful. Rom. 6.2. *How ſhall we that are dead to ſinne, liue yet therein?* 3. *Know ye not that all we which haue beene baptiſed into Ieſus Chriſt, haue beene baptiſed into his death?* 4. *Wee are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead, by the glorie of the Fa. er, ſo we alſo ſhould walke in newneſſe of life.* Eccl. 5. 6, 7, 11, 12, 13. Gal. 5.24. *They which are Chriſts haue crucified the fleſh, with the affections and luſts thereof.*

The meanes that worke mortification, is the death and buriall of Chriſt, from whence, ſinne being by it at the firſt nipped in the head, proceedeth ſuch a vertue, as doth both keepe vnder the ſtrength that it cannot breake out as it would, and in man, as it were in a graue, doth cauſe it to die and eke prutrifie. Rom. 6.6. *Our old man is crucified with him, that the bodie of ſinne might be deſtroied.*

The power of Chriſt his death, is a certaine power iſſuing into his humanitie, ſuffering, and dying, from his deitie; whereby he did, in the ſame his humanitie, both concerning the guilt, and alſo the puniſhment, vanquiſh our ſinne, imputed vnto him, being our ſuretie: that in like ſort, he, in

vs his members, might by the same power abolish the corruption of sinne.

Viuification, is the second part of sanctification: whereby inherent holinesse being begun, is still augmented and enlarged. First, we receiue the first fruits of the spirit, then a continuall encrease of them. Ephes. 4.23. *Be renued in the spirit of your minde.* 24. *And put on the new man which after God is created in righteousnes, and true holines.* Ephe. 2.1. *And you, hath he quickened, that were dead in trespasses and sinnes.* Gal. 2.20. *Thus I liue, yet not I now, but Christ in me: and in that I now liue by the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.* Rom. 8.23 *We which haue the first fruits of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15.45. *The first man Adam was made a liuing soule, and the second man Adam was made a quickning spirit.*

The efficient cause of their viuification is the holy Ghost, who doth by his diuine power convey himselfe into the beleeuers hearts, and in them, by applying the power of Christ his death, and resurrection, createth holinesse. Iob 33.24, 25. Rom. 8.9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* 11. *But if the spirit of him that raised vp Iesus from the dead dwel in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

The preseruatiue of viuification, is a vertue deriued from Christs resurrection, to those that are quickened, which maketh them to rise vp to newnesse of life. Phil. 3.10. *That I may know him, and the vertue of his resurrection.*

The power of Christs resurrection is that, whereby hee first, did in his owne flesh, as conquerer ouer death and sin, begin to liue with God, and to bee exalted aboue euerie name: and then by it, he, in his members, sinne being dead and buried, doth cause in them a studie and purpose to liue according to the will of God.

Furthermore, this inherent holinesse is to be distinguished

ſhed into parts, according to the ſeuerall faculties of the body and ſoule of man. 1. Theſ. 5. 23. *The verie God of peace ſanctifie you throughout: And I pray God, that your whole ſpirit, ſoule, and body, may be kept blameleſſe, vnto the comming of our Lord Ieſus Chriſt.*

I. The holineſſe or renuing of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloſ. 1. 9. *We ceaſe not to pray for you, and to deſire that yee might be fully filled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding.* 1. Cor. 12. 8. *To one is giuen by the ſpirit, the ſpeech of wiſdome, to another the ſpeech of knowledge, by the ſame ſpirit.*

Illumination, is either ſpirituall vnderſtanding, or ſpirituall wiſedome.

Spirituall vnderſtanding, is an illumination of the mind, whereby it acknowledgeth the knowne truth of the word of God.

Spirituall wiſedome, is alſo an illumination of the mind, whereby the ſame truth, is applied to the good ordering of particular, both things and actions, as perſons, place, and time require.

Theſe two, haue theſe effects that follow.

To diſcerne betweene good and euill. Heb. 5. 14. *Strong meate belongeth to them that are of age, which through long cuſtome haue their wits exerciſed, to diſcerne both good and euill.* Phil. 10. 1. *That we may diſcerne things that differ one from another.*

II. To diſcerne of ſpirits. 1. Iohn. 4. 1. *Deerely beloued, beleeue not euerie ſpirit, but trie the ſpirits whether they are of God.* 1. Theſ. 5. 21. *Trie all things, and keepe that which is good.* Acts 17. 11. *Theſe were more noble men, than they which were at Theſſalonica, which receiued the word with all readineſſe, and ſeached the Scriptures daylie, whether theſe things were ſo.*

III. To meditate vppon the worde and workes of God. Pſalm. 1. 2. *But his delight is in the Law of God, and in that Lawe dooth exerciſe himſelfe day and night.* Pſalm. 119. 15. *I will meditate in thy precepts, and conſider thy wayes.*

Pſal.

Psal.107. the whole Psalme.

IIII. To discerne and acknowledge a mans owne inward blindnesse. Psal.119.33. *teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.* 28. *Open mine eies, that I may see the wonders of thy Law.*

II. The sanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede serueth, to remember it. Psal.119.11. *I haue hid thy promise in mine heart, that I might not sinne against thee.* Psal. 16.7. *I will praise the Lord who hath giuen me counsell: my reines also teach mee in the nights.* Luke 2.51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience, which is a grace of God, wherby a mans conscience excuseth him for all sinnes, after they are forgiuen him in Christ, as also of his vpright walking in the whole course of his life. 1. Tim.1.19. *Hauing faith and a good conscience, which some hauing put away, &c.* 1.Cor.4.4. *I know nothing by my selfe: yet am I not thereby iustified.* Acts 23.1. *Paul said, I haue in all good conscience, serued God vntill this day.* Act.24.16. *I endeuour my selfe to haue alway a cleare conscience toward God, and toward men.* Psal.26.1,2,3. *Iudge me, O Lord, for I haue walked in mine innocencie, my trust hath beene also in the Lord: therefore shal I not slide. Proue me, O Lord, and trie me, examine my reines and my heart. For thy louing kindnesse is before mine eies, therefore haue I walked in thy truth.*

Hence, in all godly men ariseth the inward *peace of God*, and the outward alacritie in the countenance. Phil.4.7. *The peace of God which passeth all vnderstanding, shall preserue your hearts and minds in Iesus Christ.* Prou.28.1. *The wicked flee, when none pursueth: but the righteous are bolde as a lion.*

IV. Sanctitie of will, whereby man beginneth to will that which is good, and to refuse the contrarie. Therefore in this estate, the wil is partly freed from bondage, partly in bondage to sinne. Phil.2.13. *It is God which worketh in you, both the will and the deed, euen of his owne pleasure.* Rom.7. 18. *I know that in me, that is in my flesh, dwelleth no good thing:*

for

for to will is preſent with me, but I find no meanes to performe that which is good, &c. verſ.19,20,21,22.

V. Sanctitie of affections, is the right moouing of them. 1.Theſ.5.23.Rom.7.24.

Affections of moſt eſpeciall note, are theſe:

1. Hope, whereby men with ſighings, looke for the accompliſhing of their redemption. Rom.8.23.

This hope, when it is once ſtrong and liuely, hath alſo her πληροφορία, that is, full of aſſurance, as faith hath, Heb.6. 11. *And wee deſire that euerie one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end.* 1.Pet.1.3. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which according to his aboundant mercie, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead.*

II. Feare of offending God, becauſe of his mercie. 1. Pet.1.17. *If ye call him father, which without reſpect of perſon, iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* Pſal.103.4. *There is mercie with thee, that thou maiſt be feared.*

III. A baſe account of all worldly things, in reſpect of Chriſt Ieſus. Philip.3.7. *But the things that were aduantage to me, I accounted loſſe for Chriſts ſake,* 8. *Yea doubleſſe, I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to be dongue, that I might winne Chriſt.*

IIII. The loue of God in Chriſt, which is like vnto death, and as a fire that cannot be quenched. Cant.8.6. *Loue is ſtrong as death, ielouſie is cruell as the graue, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorie. Rom.9.3. *I would wiſh my ſelfe to be ſeparate from Chriſt, for my brethren, that are my kinſmen, according to the fleſh.*

VI. An anguiſh of minde for our owne ſinnes, and others alſo. Pſal.119.136. *Mine eies guſh out with teares, becauſe men keepe not thy law.* 2.Pet.2.7. *And deliuered iuſt Lot, being vexed with the vncleanly conuerſation of the wicked*

8. *For he being righteous and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawfull deeds.*

VII. Exceeding great ioy in the holy Ghost. Rom. 14. 17. *The kingdome of God is not meat and drinke, but righteousnesse, and peace, and ioy in the holie Ghost.*

VI. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue giuen your members seruants to vncleannesse, and to iniquitie, to commit iniquitie: so now giue your members seruants vnto righteousnesse in holinesse.*

CHAP. XXXIX.

Of Repentance and the fruits thereof.

FRom sanctification, Repentance is deriued: because no man can earnestly repent, except hee denying himselfe, doe hate euen from his heart, and embrace righteousnesse. This no man either will, or can performe, but such an one as is in the sight of God regenerated and iustified, and indued with true faith. Therfore albeit in such as are conuerted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also is it euident that this repentance, legall contrition being some occasion, and, as it were, a preparation to true conuersion, is begotten by the preaching of the Gospel.

Repentance is, when a sinner turneth vnto the Lord. Acts 26. 20. *He shewed first vnto them of Damascus, and at Ierusalem, and through all the coastes of Iudea, and then to the Gentiles, that they should repent and turne to God, and to doe workes worthie amendment of life.* 1. Iohn 3. 3. *Euerie man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as anie one, by the instinct of the holy Ghost, doth purpose, will, desire, and endeuour to relinquish his former sinnes, and to become a new man.

Psal.

Pſal. 119.112. *I haue applied my heart to fulfill thy ſtatutes alway, euen vnto the ende.* 1.Iohn 3.3. Act.11.23. *Who when he was come, and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart, they would cleaue vnto the Lord.*

The fruit of Repentance is, a Chriſtian conuerſation, wherein are brought foorth fruits worthie amendment of life. Matth. 3.8. *Bring ye therefore forth fruites worthie of repentance.*

A Chriſtian conuerſation, is ſuch a courſe of life, whereby we, following Chriſts example, doe by him performe new obedience to God. Matth.11.29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: and ye ſhall find reſt vnto your ſoules.* 1. Pet.4.1. *For as much as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.* 1.Peter 2.21. *For hereunto are ye called, for Chriſt alſo ſuffred for vs, leauing vs an enſample that we ſhould follow his ſteps.* 1.Pet.3.10,11. *If any man long after life, and to ſee good daies, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchue euill and doe good, let him ſeeke peace and follow after it.*

There are two parts of new obedience: the deniall of our ſelues, and the profeſsion of Chriſt. Matth.16.24. *If any man will follow me, let him forſake himſelfe, take vp his croſſe, and follow me.*

The deniall of our ſelues, conſiſteth partly in Chriſtian warfare, partly in the patient bearing of affliction.

CHAP. XL.

Of Chriſtian warfare.

CHriſtian warfare, is concerning the right way of fighting in the ſpirituall battell.

The parts thereof, are the preparation to battell, and the combate it ſelfe.

To the preparation, we muſt vſe the complete armour

of God. Ephes.6.13. *For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

The parts hereof, are especially sixe. I. Truth. II. Iustice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent praier with watching. Ephes.6.14. *Stand therefore, and your loynes girded about with veritie, and hauing on the breastplate of righteousnesse.* 15. *And your feete shod with the preparation of the Gospel of peace.* 16. *Aboue all, take the shield of faith, wherewith ye may quench all the firie darts of the wicked.* 17. *And take the helmet of saluation, and the sword of the spirit, which is the word of God.* 18. *And pray alwayes with all maner prayer and supplication in the spirit, and watch thereunto with all perseuerance and supplication for all Saints.* 1.Pet.chap.5. vers.8. *Be sober, and watch: for your aduersarie the Diuill, as a roring Lion, walketh about, seeking whom hee maie deuoure.*

The combate, is a mutuall conflict of them that fight spiritually.

The warriours, are the Tempter, and the Christian soldier. Ephes.6.12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernors, the princes of the darknesse of this world, against spirituall wickednesses, which are in high places.*

The tempter, is the prince, or his helpers. The prince, is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to commit such wickednesse, as is hurtfull to the saluation of his soule. 1.Pet.2.11. *Dearely beloued, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule.*

In the souldier, two things are to be considered, his resisting, and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1.Iohn 2.14. *I write vnto you babes, because yee haue*

knowne

knowne the Father: I haue written to you fathers, becauſe ye haue knowne him that is from the beginning: I haue written to you yong men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome the wicked, 1. Pet. 5. 8. Eph. 6. 16. Pſal. 91. 13. *Thou ſhalt walke vpon the lyon and aſpe: the yong lyon and the dragon ſhalt thou tread vnder feet.*

To confirme this, theſe *preſeruatiues* which follow, are very neceſſarie.

I. When thou art tempted to ſinne, doe not onely abſtaine from it, but earneſtly loue and follow after the contrarie. Ioh. 8. 44.

II. Neuer yeeld or conſent to Satans words, whether he ſpeake the truth, accuſe falſely, or flatter diſſemblingly. Ioh. 8. 44. *Ye are of your father the deuill, and the luſts of your father ye will doe: he hath beene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lie, then ſpeaketh he of his owne: for he is a lier and the father thereof.* Mark. 1. 24. *And cried with a loud voice, and ſaid, What haue I to doe with thee, Ieſus, the ſonne of the moſt high God. And Ieſus ſaid, Hold thy peace and come out of him.* Actes 16. 17. *She followed Paule and vs, and cryed, ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew vnto vs the way of ſaluation, &c.* Auguſt. Serm. 241.

III. One temptation is to be looked for after another, and then eſpecially, when our enemie after he hath ſet his ſnares, is at reſt: for the diuell neuer maketh an end of his malice. 1. Pet. 5. 8.

The fall is, whereby the ſouldier through infirmitie fainteth, being ſubdued by the power of the enemy. Gal. 6. 1. *Brethren, if a man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one with the ſpirit of meekenes, conſidering thy ſelfe, leaſt thou alſo be tempted.*

To this appertaineth the ſpirituall remedy. A remedy, is a thing hauing aptneſſe to reſtore him which is fallen, to his former eſtate. Gal. 6. 1.

And here two things muſt alwaies be thought on:

I. If there be a willing mind, euery one is accepted for

that grace which he hath, not for that which he hath not, 1.Cor.8.12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

II. In all these things, whosoeuer will lead a godly life in Christ, the power of God is to be made perfect through their infirmities. 2. Cor. 12. 9. *And he said vnto me, my grace is sufficient for thee, for my power is made perfect through weakenes: very gladly therefore will I reioice rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

CHAP. XLI.

Of the first assault.

ASsaults are threefold.

The first is, about the Christian mans effectuall calling. The temptation is, the enterprise of the deuil to blindfold mans mind, and to harden his heart, least the word of God should worke in him to saluation. Matth. 13. 4. *And as he sowed, some fell by the way side, and the foules came and deuoured them vp.* 5. *And some fell vpon stonie ground, where they had not much earth, and anon they sprang vp, because they had no depth of earth.* 6. *And when the sunne rose vp, they were parched, and for lacke of rooting withered away.* 7. *And some fell among thornes, and the thornes sprung vp, and choked them.* 19. *Whensoeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowne in his heart: and this is hee which hath receiued the seed by the way side.*

A resistance in those that are called, is wrought by the spirit of God, that causeth men to lend their ears to heare, and doth ingraffe the word in their hearts, that the immortal seed of regeneration may spring in them. Psa. 40. 6.

Ioh.

Ioh.6.44. Act.16.14. Iam. 1. 21. *Wherefore lay apart all filthineſſe, and ſuperfluitie of maliciouſnes, and receiue with meekeneſſe the word that is graffed in you, which is able to ſaue your ſoules.* 1.Pet.1.22. *Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly without feining, loue one another with a pure heart feruently.* 1.Ioh.3.9. *Whoſoeuer is borne of God ſinneth not: for his ſeed remaineth in him, neither can he ſinne, becauſe he is borne of God.* A reſiſtance in thoſe that are to be called, is when with a ſincere heart they do ioine the word which they haue heard with faith. Luk. 8. 15. *But that which fell in good ground, are they which with an honeſt and good heart hear the word and keepe it, and bring forth fruit with patience.* Heb.4.2.

Here are certaine preſeruatiues to be noted.

I. Premeditation of the power and vſe of the word. Eccleſ.4.17. *Take heed to thy feet, when thou entreſt into the houſe of the Lord, and be more neere to heare, then to giue the ſacrifice of fooles, for they know not that they doe euil.* Chap.5.1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauen, and thou art on the earth: therefore let thy words be few.*

II. Diligent attention of the mind. Act.16.14.

III. An hungring deſire of the heart. Ioh.7.37. *Now in the laſt and great day of the feaſt, Ieſus ſtood and cried, ſaying, If any man thirſt, let him come to me and drinke.*

IV. Integritie of life. Pſal.26.6.

V. The caſting away of euill affections. Iames 1. 22. *And be ye doers of the word, and not hearers onely, deceiuing your owne ſoules.*

VI. The inward conſent and agreement of the heart with the word preached. Act.2.37.

VII. An hiding of the word in the heart, leaſt we ſhould ſin. Pſal.119.11. *I haue hid thy word in mine heart, that I might not ſin againſt thee.*

VIII. A trẽbling at the preſẽce of God in the aſſembly of the Church. Eſay.66.2. *For al theſe things hath mine hand made, and all theſe things haue beene, ſaith the Lord, and to him will I looke, euen to him that is poore, and of a contrite*

ſpirit

spirit, and trembleth at my words. Act. 10. 33. *Then sent I for thee immediately, and thou hast well done to come: now therefore are we all here present before God, to heare all things that are commanded thee of God.*

The fall, is either a coldnesse in receiuing the word, and a neglect therof, or else a falling into errours.

The remedie for this, is subiection, which must be made to the iudgement and censure of the brethren, and ministers. Reuel. 3. 15. *I know thy workes, that thou art neither cold nor hote: I would thou werest cold or hot.* Gal. 6. 1. Tim. 1. 20. *Of whom is Himeneus & Alexãder, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.*

CHAP. XLII.

Of the second assault.

THe second assault, is concerning faith.

This temptation, is an illusion which the deuill casteth into the harts of godly men: as when he saith, thou art not of the number of the elect: thou art not iustified: thou hast no faith: thou must certenly be condemned for thy sins. Mat. 4. 3. *Then came to him the tempter, and said, If thou be the Son of God, command that these stones be made bread.*

Helpes, which the deuill abuseth for the strengthening of such illusions, are these:

I. Aduersitie; as, daungers, losses, persecutions, iealousie, greeuous offences, &c. Psalm. 73. 12. *Loe, these are the wicked, yet prosper they alway, and encrease in riches.* 13. *Certenly, I haue clensed mine heart in vaine, and washed mine hands in innocencie.* Iob. 13. 23. *How many are mine iniquities and sins? shew me my rebellion and my sin.* 24. *Wherefore hidest thou thy face and takest me for thy enemy?* 25. *Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?*

II. The remembrance of sinnes past. Iob. 13. 26. *For thou writest bitter things against me, and makest me to possesse the*

the iniquities of my youth.

III. A feeling of death euen already at hand.

The reſiſtance is made by a true faith, applying Chriſt with all his merites particularly, after this manner. I aſſuredly beleeue that I ſhall not be condemned, but that I am elected, and iuſtified in Chriſt, and am out of all doubt that all my ſins are pardoned. Eſay. 53. 11. *He ſhall ſee the trauaile of his ſoule, and ſhal be ſatisfied: by his knowledge ſhal my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.* Rom. 8. 38. *For I am perſuaded that neither death nor life, nor angels, nor principalities, nor powers, nor thinges preſent, nor things to come, 39. Nor height, nor depth, nor any other creature ſhall be able to ſeperat vs from the loue of God, which is in Chriſt Ieſus our Lord.*

The preſeruatiue is in temptation, not to behold faith, but the obiect of faith, which is Chriſt. Philip. 3. 12. *Not as though I had alreadie attained vnto it, either were alreadie perfect: but I follow if that I may comprehend that, for whoſe ſake alſo I am comprehended of Chriſt Ieſus. 13. One thing I doe, I forget that which is behind, and endeuour my ſelf to that which is before. 14. And follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus.* Ioh. 3. 14. *And as Moſes lift vp the ſerpent in the wildernes, ſo muſt the ſon of man be lift vp, that he that beleeueth in him, &c.*

The falling, is doubtfulnes, and diſtruſt of our election, and of Gods mercie. Pſal. 77. 6. *I called to remembrance my ſong in the night: I communed with mine owne heart, and my ſpirit ſearched diligently. 7. Will the Lord abſent himſelf for euer? and will he ſhew no more fauour? 8. Is his mercie cleane gone for euer? doth his promiſe faile for euermore?* So Dauid of himſelfe ſaith. Pſal. 22. 1. *My God, my God, why haſt thou forſaken me, and art ſo far from my health, and from the words of my roaring?*

The remedie is double,

Firſt, the operation of the holy ſpirit ſtirring vp faith and increaſing the ſame. Philip. 1. 6. *I am perſuaded of this ſame thing, that he that hath begun this good worke in you, wil performe it vntill the day of Ieſus Chriſt.* Luk. 17. 5. *And the*

Apostles said vnto the Lord, Increase our faith.

The second is, an holy meditation, which is manifold.

I. That it is the commandment of God that we should beleeue in Christ. 1.Ioh.3.23. *This is then his commandement, that we beleeue in the name of his Son Iesus Christ, and loue another, as he gaue commandement.*

II. That the Euangelicall promises are indefinite, and do exclude no man, vnlesse peraduenture any man do exclude himselfe. Esay.55.1. *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buy, and eat: come, I say, buy wine and milke without siluer, and without money.* Mat.11.28. *Come vnto me, all ye that are weary and laden, and I will ease you,* Ioh.3.15. *That whosoeuer beleeueth in him, should not perish, but haue eternall life.* Also the Sacraments of baptisme and the Lords Supper, doe to euery one seuerally applie indefinite promises, and therefore are effectuall to enforce particular assurance or plerophory of forgiuenes of sins,

III. That doubtfulnesse and despaire, are most greiuous sins.

IV. That contrarie to hope, men must vnder hope beleeue with Abraham. Rom.4.18. *Which Abraham aboue hope beleeued vnder hope, that he should be the father of many nations: according to that which was spoken to him, so shall thy seed be.*

V. That the mercie of God, and the merit of Christs obedience, being both God and man, are infinit. Esay.54.10. *For the mountains shall remooue, and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall my couenant of peace fall away, saith the Lord, that hath compassion on thee.* Psal.103.11. *For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.* 1.Ioh.2.1. *My babes, these things write I vnto you, that ye sin not: and if any sin, we haue an aduocate with the Father, Iesus Christ the Iust.* 2. *And he is the reconciliation for our sinnes: and not for ours only, but also for the sins of the whole world.* Psa.130.7. *Let Israel wait on the Lord: for the Lord is mercy, and with him is great redemption.*

VI. That

VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit, 7. Becauſe the wiſedome of the fleſh, is enimitie againſt God, for it is not ſubiect to the law of God, neither indeed can be.* Romans 7. 20. *Now if I doe that I would not, it is no more I that doe it, but the ſin that dwelleth in me. 21. I find then by the law, that when I would doe good, euill is preſent with me. 22. For I delite in the Law of God, concerning the inner man.* Mal. 3. 17. *I will ſpare them, as a man ſpareth his ſon, that reuerenceth him.*

VII. When one ſin is forgiuen, all the reſt are remitted alſo, for remiſsion being giuen once, without any preſcription of time, is giuen for euer. Rom. 11. 29. *For the gifts and calling of God are without repentance.* Act. 10. 43. *To him alſo giue all the Prophets witnes, that through his name, all that beleeue in him, ſhall receiue remiſsion of ſins.*

VIII. That grace and faith are not taken away by falles of infirmitie, but thereby are declared and made maniſeſt. Rom. 5. 20. *Moreouer, the Law entred thereupon, that the offence ſhould abound: neuertheleſſe, when ſinne abounded, there grace abounded much more.* 2. Cor. 12. 7. *And leaſt I ſhould be exalted out of meaſure, &c. there was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me.* 8. *For this thing I beſought the Lord thriſe, that it might depart from me. 9. He ſaid, My grace is ſufficient for thee.*

IX. That all the works of God are by contrary means. 2. Cor. 12. 9. *My power is made perfect through weakenes.*

CHAP. XLIII.

Of the third aſſault.

THe third Aſſault is, concerning ſanctification.

The tentatiō, is a prouoking as ſin, according to the diſpoſition of euery man, & as occaſion ſhal offer it ſelf. 1. Chr. 21. 1. *And Satā ſtood vp againſt Iſrael, and prouoked*

Dauid to nomber Israel. Iohn 13.2. *And when supper was done, the diuell had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.*

In this temptation, the diuel doth wonderfully diminish and extenuate those sinnes, which men are about to commit, partly by obiecting closely the mercie of God, and partly by couering or hiding the punishment which is due for the sinne.

Then, there are helpes to further the diuell in this his temptation.

First, the flesh which lusteth against the spirit, somtimes by begetting euill motions and affections, and sometimes by ouerwhelming and oppressing the good intents and motions. Gal. 5.17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrarie one to another, so that ye cannot do the same things that ye would.* 19. *Moreouer, the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse.* 20. *Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,* 21. *Enuie, murthers, drunkennesse, gluttonie, and such like, wherefore I tell you before, as I also haue told you before, that they which doe such things, shall not inherit the kingdome of God.* Iames 1.14. *But euerie man is tempted, when he is drawne away by his owne concupiscence, and is entised.*

Secondly, the world, which bringeth men to disobedience, through pleasure, profit, honour, and euill examples. Ephes. 2.3. *Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, as well as others.* 1. Iohn 2.16. *For all that is in the world, as the lusts of the flesh, the lust of the eies, and the pride of life, is not of the Father, but is of the world.*

Resistance, is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5.22. *But the fruit of the spirit is loue, ioy, long suffering, gentlenesse, goodnesse, faith.* 23 *Meekenesse, temperancie: against such there is no law.* 24. *For they*

that

that are Chriſts, haue crucified the fleſh, with the affectiõs and the luſts thereof. 26. Let vs not be deſirous of vaineglorie, prouoking one another, enuying one another.

The preſeruatiues are theſe, wherby men are ſtrengthened in reſiſting.

I. To account no ſin, light or ſmall. Gal. 5. 9. *A little leauen doth leauen the whole lumpe.* Rom. 6. 23. *For the wages of ſin is death, but the gift of God is eternall life, through Ieſus Chriſt our Lord.*

II. To auoid all occaſions of ſin. To theſe rather agreeeth the prouerb vſed of the plague: *longè, tardè, citò*: that is, *aloofe, ſlowly, quickly.* 1. Theſſ. 5. 22. *Abſtein from all appearance of euill.* Iude, verſ. 23. *And others ſaue with feare, pulling them out of the fire, and hate euen the garment ſpotted by the fleſh.*

III. To accuſtome thy ſelfe to ſubdue the leſſer ſins, that at the laſt, thou maiſt alſo ouercome the greater. Rom. 13. 4.

VI. To applie thy ſelfe to thy appointed calling, and alway to be buſily occupied about ſome thing in the ſame.

V. To oppoſe the Law, the iudgements of God, the laſt iudgement, the glorious preſence of God, and ſuch like, againſt the rebellion and looſeneſſe of the fleſh. Prou. 28. 14. *Bleſſed is the man that feareth alway: but he that hardeneth his heart, ſhall fall into euill.* Gen. 39. 9. *There is no man greater in this houſe then I: neither hath he kept any thing from me, but only thee, becauſe thou art his wife how then can I doe this great wickednes, and ſo ſin againſt God.*

Here certaine remedies take place:

Againſt vniuſt anger, or priuate deſire of reuenge. Here meditate, I. Iniuries, they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16. 10. II. God of his great good forgiueth vs farre more ſinnes, then it is poſsible for vs to forgiue men. III. It is the dutie of Chriſtian loue, to forgiue others. IIII. We muſt not deſtroy them, whom Chriſt hath redeemed by his pretious blood. V. We our ſelues are in danger of the wrath of God, if we

ſuffer our wrath to burne againſt our brother, *Forgiue* (ſaith he) *and it ſhall be forgiuen.* V I. We know not the circumſtances of the facts, what the mind was, and purpoſe of the facts, againſt whome we ſwell.

Bridles, or externall remedies, are theſe: I. In this we ſhall imitate the clemencie of the Lord, who for a verie great ſeaſon doth often tollerate the wicked. *Learne of me, for I am humble and meeke.* II. There muſt be a pauſing and time of delay, betwixt our anger and the execution of the ſame. *Athenodôrus* counſailed *Auguſtus*, that hee, being angrie, ſhould repeate all the letters of the alphabet, or A B C, before he, againſt an other, did either ſpeake or doe anie thing. III. To depart out of thoſe places where thoſe are, with whom we are angrie. I V. To auoid contention, both in worde and in deed. *Do nothing through contention.*

Remedies againſt thoſe bad deſires of riches, and honours. I. God doth euen in famine quicken and reuiue them, which feare him. Pſal. 33. 18, 19. *The eie of the Lord is vpon them that feare him, to deliuer their ſoules from death, and to preſerue them from famine.* II. Godlineſſe is great gaine, if the minde of man can be therewith content. 1. Tim. 6. 6. III. We doe waite and looke for the reſurrection of the bodie, and eternall life: therefore we ſhould not take ſuch carking care for this preſent mortall life. I V. We are ſeruants in our fathers houſe, therefore looke what is conuenient for vs, that will hee louingly beſtow vpon vs. V. The palpable blindneſſe of an ambitious mind, deſireth to be ſet aloft, that he may haue the greater downe-fall: and he feareth to be humbled, leaſt he ſhould not bee exalted. V I. Adam when he would needs bee checke-mate with God, did bring both himſelfe, and his poſteritie headlong to deſtruction. V II. He is a verie ambitious robbe-God, which deſireth to take that commendation to himſelfe, which is appropriate onelie to the Lord.

Preſeruatiues agaynſt the deſires of the fleſh. I. Hee that will bee Chriſts Diſciple, muſt euerie day take vp his

his croſſe. Luke 9.23. II. They which are according to the ſpirit, ſauour of ſuch thing as are according to the ſpirit, Rom.8.5. III. Wee ought to behaue our ſelues as Citizens of the kingdome of heauen. Philip. 3. 20. IV. Wee are the Temple of God. 1. Corin.3.5. Our members they are the members of Chriſt. 1.Corinth.6.15. And wee haue dwelling within vs the ſpirit of Chriſt, which wee ſhould not grieue. Epheſ.4.30. Concerning this, looke more in the explication of the ſeuenth Commaundement.

In this tentation the fall is, when a man being preuented, falleth into ſome offence. Gal.6.1.

Here Satan doth wonderfully aggrauate the offence committed, and doth accuſe and terrifie the offender with the iudgements of God. Mat.27.3. *Then when Iudas which betraied him, ſaw that he was condemned, he repented himſelf, and brought againe the thirtie pieces of ſiluer, to the chiefe prieſts and elders, 4. Saying, I haue ſinned, betraying the innocent blood: but they ſaid, What is that to vs? ſee thou to it. 5. And when he had caſt downe the ſiluer pieces in the temple, he departed, and went and hanged himſelfe.*

The remedie is, a renued repentance, the beginning whereof is ſorrow in regard of God, for the ſame ſinne, the fruits hereof are eſpecially ſeuen. 2.Cor.7.9. *Now I reioice not that ye were ſorie, but that ye ſorrowed to repentance: for ye ſorrowed godly, ſo that in nothing ye were hurt by vs.* 10. *For godly ſorrow cauſeth repentance vnto ſaluation, not to bee repented of: but worldly ſorrow cauſeth death.* 11. *For behold, this thing that yee haue beene godlie ſorie, what great care hath it wrought in you: yea, what clearing of your ſelues: yea, what indignation: yea, what feare: yea, how great deſire: yea, what Zeale: yea, what puniſhment: in all things yee haue ſhewed your ſelues, that ye are pure in this matter.*

I. A deſire of doing well.

II. An apologie, that is, a confeſsion of the ſin before God, with a requiring of pardon for the offence. Pſal.32.5. *Then I acknowledged my ſinne vnto thee, neither hid I mine iniquitie:*

iniquitie : for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne. 2.Sam.12.13. *Then Dauid said vnto Nathan, I haue sinned against the Lord: and Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal.130.3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to be fullie renued, and to bee deliuered from sinne.

VI. A feruent zeale to loue God, and embrace and keepe all his commaundements.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences bee committed.

CHAP. XLIIII.

Of the patient bearing of the Crosse.

THe patient bearing of the crosse, teacheth how Christians should vndergo the burthen.

The Crosse, is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. Matth.16.24. *If any man will follow me, let him forsake himselfe, take vp his crosse, and follow me.* Colos.1.24. *Nowe reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church.*

We ought to take vp this Crosse willingly, euen with both hands, when it shall please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and perseuerance. Colos.1.11. *Strengthened with all might, through his glorious power, vnto all patience, and long suffering with ioyfulnesse.* Luke 21.19. *Possesse your soule with patience.*

The preseruatiues of patience, are:

I. Strength

I. Strength by the holy Ghoſt. Phil.4.13. *I am able to do all things through the helpe of Chriſt, which ſtrengtheneth me.* Phil.1.20. *It is giuen to you for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.*

II. An holy Meditation, which is manifold.

I. That the afflictions of the faithfull, come not by chance, but by the counſell and prouidence of God, which diſpoſeth all things in a moſt excellent ſort. Gen.45.4,5. *It was God that ſent Ioſeph into Egypt.* 2.Sam.16.10. *The Lord biddeth Shemei curſe Dauid.* Pſal.119.71. *It was good for me that I was afflicted, that I might learne thy ſtatutes.* Hence is it euident, that afflictions to the godly are ineuitable. Acts 14.21. *By many afflictions you muſt enter into the kingdome of God.* Mat.7.14. *The gate is ſtraight, and the way narrow that leadeth vnto life, and few there be that find it.* Iohn 16.20. *In the world ye ſhall haue troubles.*

II. That albeit afflictions are grieuous, yet are they good and profitable. For they are helps, whereby men being humbled for their ſinnes before God, obtaine peace, and holines of life. 2.Cor.1.9. *We receiued ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God, which raiſeth the dead.* Eſay 26.16. *Lord, in trouble haue they viſited thee, they powred out a praier, when thy chaſtening was vpon them.* Hoſ.5.15. *I will goe and returne to my place, till they acknowledge their fault, and ſeeke me: in their affliction they will ſeeke me diligently.* Pſal.78.34. *When he ſlue them, they ſought him, and they returned, and they ſought God earlie.* Ierem.31.18. *I haue heard Ephraim lamenting thus, Thou haſt corrected mee, and I was chaſtiſed as an vntamed calfe: conuert thou me, and I ſhall be conuerted.* Heb.12.11. *No chaſtiſement for the preſent, ſeemeth ioyous, but grieuous: but afterward it bringeth the quiet fruit of righteouſneſſe vnto them, which are thereby exerciſed.* Pſal.30.5. *Weeping may abide at euening, but ioy commeth in the morning.* Iohn.15.2. *Euery branch that beareth fruit he purgeth it, that it may bring forth more fruit.* 1.Pet.1.6. *Wherein ye reioice, though now for a ſeaſon (if need require) ye are in heauineſſe, through many tentations.* 2.Cor.1.4. *The God of all comfort, which com-*

forteth vs in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God. Rom. 5.3. *We glorie in afflictions, knowing that affliction bringeth patience.* *Heb.* 2.10. *He did consecrate the Prince of their saluation through affliction.* We permit chirurgions that they should both binde vs lying diseased in our beds, and seare vs with hote yrons, yea launch and search our members with rasors: and lastly, we send them away vsually with friendly and kinde speaches, and often with a golden fee for their thus handling vs. Shall wee then suffer so manie things of a chirurgion to cure a bodily disease, & will we not giue God leaue to cure by afflictions, the most festered diseases of our sicke soules.

By this also may wee gather, that the afflictions of the godly are signes of their adoption. Hebr. 12.6. *Whom the Lord loueth, he chasteneth, and he scourgeth euerie sonne that he receiueth.* 7. *If ye endure chastisement, God offereth himselfe vnto you, as vnto sonnes.*

And that they are to them, the Kings hie way to heauen. Iam. 1.12. *Blessed is the man that endureth tentation: for when he is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.* 2. Corinth. 4.17. *For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glorie.*

III. That God hath promised fauour, mittigation of punishment, his presence, and deliuerance. Phil. 1.29. 1. Cor. 10.13. *God is faithfull, who will not suffer you to be tempted aboue measure, but with tentation will giue deliuerance.* 2. Sam. 7.14. Psal. 50.15. *Call vpon me in time of trouble, and I will deliuer thee, and thou shalt glorifie me.* Psal. 121.4. *He that keepeth Israel will neither slumber nor sleepe.* Esay 43.2. *When thou passest through the waters, I will be with thee, and through the floods that they do not ouerflow thee: when thou walkest through the verie fire, thou shalt not be burnt, neither shall the flame kindle vpon thee:* 3. *For I am the Lord thy God, the holy one of Israel thy Sauiour.*

IV. That

IV. That in all troubles of the faithfull, Chriſt is a companion. 1.Pet.4.13.*Reioice, that ye are partakers of the afflictions of Chriſt*, 2.Cor.4.10.*Euery where we bear about in our bodie the dying of Chriſt, that the life of Ieſus might alſo be made manifeſt in our bodies.* Col.1.21.

V. That the Angels are readie to defend ſuch as feare God. Pſal.34.8. 2.King.6.16.*Feare not, there are more with vs, then againſt vs.*

CHAP. XLV.

Of the calling vpon God.

THus much concerning the deniall of our ſelues, now followeth the profeſsion of Chriſt. In which we conſider either Chriſt himſelfe, or his members: namely, the faithfull. Mat.25.40.*Verely, I ſay vnto you, in as much as ye did it to one of the leaſt of my brethren, ye did it vnto me.*

That profeſsion which directlie concerneth Chriſt, is either continuall, or onely in the time of daunger.

Continuall, is the calling vpon the Name of God, and ought euer to be performed of vs, in the Name of Chriſt Ieſus our Mediatour. 1.Corinth.1.2.*To the Church of God which is at Corinthus, to them that are ſanctified in Chriſt Ieſus, in euery place, both their Lord and ours.* Act.9.14.*He hath authoritie from the hie preiſt, to bind all that call vpon thy name.* Col.3.17.*Whatſoeuer ye ſhall do in word or in deed, doe it in the name of the Lord Ieſus, giuing thankes to God, and the Father by him.*

The calling vpon Gods name, is by praier or thankeſgiuing. Phil.4.6.*In all things let your requeſts be ſhewed vnto God, in praier and ſupplication, with giuing of thanks.*

Praier hath two parts. Petition, and Aſſent. Mark.11.24.*I ſay vnto you whatſoeuer ye deſire when ye pray, beleeue that ye ſhall haue it, and it ſhall be done vnto you.*

Petition, is the firſt part of prayer, whereby we, accor-

ding to the rule of Gods word, aske his helpe for the obtaining of ſuch neceſſaries as we want. 1.Iohn 5.14. *This is the aſſurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

In euerie petition, wee muſt expreſſe two things: I. A ſenſe of our wants. II. A deſire of the grace of God to ſupplie thoſe wants. 1.Samuel 1.10. *She was troubled in her minde, and praid vnto the Lord, and wept ſore.* Dan.9 4. *And I praid to the Lord my God, and made my confeſſion, ſaying,* 5. *We haue ſinned, and haue committed iniquitie, &c.* 16. *O Lord, according to thy righteouſneſſe, I beſeech thee, let thine anger and thy wrath be turned from thy citie Ieruſalem, &c.* to the 26.verſ. Pſal. 130.1 *Out of the deepe I called to thee, O Lord,* 1.Sam.1.15. *Then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunken neither wine, nor ſtrong drinke, but haue powred out my ſoule before the Lord, &c.* to the 16. verſe. Pſalm. 143.6. *I ſtretch foorth mine hands vnto thee, my ſoule deſireth after thee, as the thirſtie land.*

Aſſent, is the ſecond part of praier, whereby wee beleeue, and profeſſe it before God, that he, in his due time, will graunt vnto vs thoſe our requeſts, which before wee haue made vnto his Maieſtie. 1.Iohn 5.14,15. *This is the aſſurance that we haue in him, that if we aske any thing according to his will, hee heareth vs. And if we know that hee heareth vs, whatſoeuer we aske, we know that we haue the petitions, that we haue deſired of him.* Matth.6.13. *Lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glorie, for euer and euer, Amen.*

As for the faithfull, howſoeuer they in their praiers, bewray manie infirmities: yet no doubt, they haue a notable ſenſe of Gods fauour, eſpecially, when they pray zealouſly, and often vnto the Lord. Iam.5.16. *Pray one for another, that ye may be healed: for the praier of a righteous man auaileth much, if it be feruent.* Luke.1.13. *The Angel ſaid vnto him, Feare not, Zacharias: for thy prayer is heard,* Ionah.4.1. *It diſpleaſed Ionah exceedingly, and he was angrie.*

2. *And*

2. *And Ionah praied vnto the Lord, and ſaid, I pray thee, O Lord, was not this my ſaying, when I was yet in my countrey? therefore I preuented it to flee vnto Tarſhiſh: for I knew that thou art a gratious God, and merciful, ſlow to anger, & of great kindnes, and repenteſt thee of the euill.* Rom. 8. 26. Gen. 19. 18. *Lot ſaid vnto them, doe not ſo I pray you, my lords, &c.* Pſal. 6. 1. *O Lord, rebuke me not in thine anger, neither chaſtiſe me in thy wrath, &c.* verſ. 2, 3, 4, 5. Pſal. 8. 9. Pſal. 20. 5. Pſal. 35. 9. 18. 28. Pſal. 16. 7.

Thankesgiuing, is a calling vpon Gods name, whereby we, with ioy, and gladneſſe of heart, doe praiſe God for his benefits either receiued, or promiſed. Pſalm. 45. 1. *Mine heart will vtter forth a good matter, I will intreat in my words of the King: my tongue is as the pen of a ſwift writer.* Eph. 5. 20. *Giuing thanks alwaies for all things vnto God, euen the Father, in the Name of our Lord Ieſus Chriſt.* Pſalm. 36. 8, 9. *How excellent is thy mercie, O God? therfore the children of men truſt vnder the ſhadow of thy wings. They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinks out of the riuer of thy pleaſures.* Coloſſ. 3. 16.

CHAP. XLVI.

Of Criſtian Apologie, and Martirdome.

THe profeſsion of Chriſt in daungers, is either in word, or deed.

Profeſsion in word, is called Chriſtian Apologie, or the confeſsion of Chriſt. Rom. 10. 10. *With the heart man beleeueth vnto righteouſnes: and with the mouth, man confeſſeth to ſaluation.* Pſal. 22. 23. *I will declare thy name vnto my brethren: in the middeſt of the Congregation will I praiſe thee.*

Chriſtian Apologie, is the profeſsion of Chriſt in word, when as we are ready with feare, and meekeneſſe, to confeſſe the truth of Chriſtian religion, ſo often as need requireth, and the glorie of God is endaungered, euen before vnbeleeuers, eſpecially, if they be not paſt all hope of repentance.

pentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts: and be readie alwaies to giue an answere to euery man, that asketh you a reason of the hope that is in you: 16. And that with meekenes and reuerence, hauing a good conscience, that when they speake euill of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ.* Act. 7. the whole chap. Steuen there maketh an Apologie for himselfe. Mat. 7. 6. *Giue not that which is holy to dogges, nor cast your pearles before swine, least they tread them vnder their feet, and turning againe, all to rent you.*

Profession, which is in deed, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for iustice, and for the saluation of his brethren, vndergoe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Mark. 6. 18. 27, 28. *Iohn told Herod, It is not lawfull for thee to haue thy brothers wife. And immediatly the King sent the hangman, and gaue him charge, that his head should be brought: so he went, and beheaded him in the prison.* 2. Cor. 12. 15. *I will most gladly bestow, and be bestowed for your soules, though the more I loue you, the lesse am I loued.*

Notwithstanding, it is lawfull for Christians to flie in persecution, if they find themselues not sufficiently resolued, and strengthened by Gods spirit to stand. Mat. 10. 23. *When they persecute you in one citie, flee into another. Verely, I say vnto you, ye shal not haue finished al the cities of Israel, till the Son of man come.* Ioh. 10. 39. *Againe they studied to apprehend him, but he escaped out of their hands.* Act. 9. 30. *When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.* 1. King. 18. 23. *Was it not told my lord, what I did, when Iesabel slue the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets, by fifties in a caue, and fed them with bread and water?* Act. 20. 22. *Now behold I goe bound in the Spirit vnto Ierusalem, and know not what things shall come vnto me there.*

CHAP.

CHAP. XLVII.

Of Edification, and Almes among the faithfull.

THat profeſsion of Chriſt, which concerneth his members, namely, the ſaints and faithful ones, is either Edification, or Almes.

Edification, is euery particular dutie towards our brethren, wherby they are furthered, either to grow vp in Chriſt, or elſe are more ſurely vnited vnto him. Rom. 14. 19. *Let vs follow thoſe things which concerne peace, and wherwith one may edifie another.*

To Edification, theſe things which follow appertaine.

I. To giue good example. Mat. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works and glorify your Father which is in heauen.* 1. Pet. 2. 12. *Haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good works which they ſhall ſee, glorifie God in the day of thy viſitation.*

II. To exhort. Heb. 3. 13. *Exhort one another daily, while it is called to day, leaſt any of you be hardened thorough the deceitfulnes of ſinne.* Rom. 1. 12. *That I might be comforted together with you through our mutuall faith, both yours and mine.*

III. To comfort. 1. Theſſ. 5. 14. *Comfort the feeble minded, beare with the weake: be patient towards all men.* Iam. 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *He that conuerteth a ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſins.* 1. Theſſ. 4. 18. *Comfort your ſelues one another, with theſe words.*

IIII. To admoniſh. Rom. 15. 14. *I my ſelfe am perſuaded of you, brethren, that ye alſo are full of goodneſſe, and filled with all knowledge: and are able to admoniſh one another.* 1. Theſſ. 5. 14. *We deſire you, brethren, admoniſh them that are vnruly.*

They ſhall obſerue an holy maner of admonition, who in the ſpirit of meekenes, and, as it were, guiltie of the like infirmitie themſelues, doe admoniſh foorthwith all their brethren

brethren of such faults, as they certainely know by them, and that out of Gods word. Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, ye, which are spirituall, restore such an one in the spirit of meekenesse, considering thy selfe, least thou also be tempted.* Matth. 5. 7. *Thou hypocrit, cast out first the beame out of thine owne eie, and then shalt thou see to take the mote out of thy brothers eie.* 2. Tim. 4. 2. *Preach the word: be instant in season and out of season: improoue, rebuke, exhort, with all long suffering and doctrine.* Mat. 18. 15. *If thy brother trespasse against thee, goe, and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.* Rom. 15. 14. 2. Tim. 4. 2. Leui. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sin.*

Releise peculiar to the godly among themselues, is a dutie, whereby the rich doe out of their plenty supply the wants of the poore, both according to their abilitie, and sometimes beyond their ability. 2. Cor. 8. 3. *To their power, (I beare record) yea, beyond their power they were willing.* Act. 2. 44, 45. *All that beleeued were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as euery one had need.*

CHAP. LXVIII.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the elect, after this life.

THe fourth degree of the declaration of Gods loue, is Glorification. Rom. 8. 30.

Glorification, is the perfect transforming of the Saints into the image of the Sonne of God. Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.* 1. Cor. 15. 44, *It is sowne a naturall bodie, and is raised a spirituall bodie.* 45. *And it is also written, The first man Adam was made a liuing soule: the last Adam was made a quickening spirit.*

49. *And as we haue borne the image of the earthly, ſo ſhall we beare the image of the heauenly.* Pſal.17.15. *I will behold thy face in righteouſnes, and when I awake, I ſhall be ſatiſſied with thine image.*

The beginning of glorification, is in death, but it is not accompliſhed and made perfect, before the laſt day of iudgement.

The death of the Elect, is but a ſleep in Chriſt, [a] wherby the bodie and ſoule is ſeuered. The bodie, [b] that after corruption it may riſe to greater glorie. The ſoule, that it [c] being fully ſanctified, may [d] immediatly, after departure from the bodie, be tranſported into the kingdome of heauen. [a] 1.Cor.15.18. *If Chriſt be not raiſed, they which are aſleepe in Chriſt, are periſhed.* Act.7.60. *When he had thus ſpoken, he ſlept.* [b] 1.Cor.15.36. *O foole, that which thou ſoweſt, is not quickned, except it die.* [c] Reuel.21.27. *There ſhall enter into it, none vncleane thing, neither what ſoeuer worketh abhominations or lies: but they which are written in the Lambes booke of life.* Rom.7.25. *I my ſelfe in my mind ſerue the law of God, but in my fleſh the law of ſin.* [d] Luk.23,42. *He ſaid to Ieſus, Lord, remember me, when thou cõmeſt into the kingdome.* 43. *Then Ieſus ſaid to him, this day ſhalt thou be with me in Paradiſe.* Reu.14.13. *Then I heard a voice from heauen, ſaying vnto me, Write, Bleſſed are the dead, which hereafter die in the Lord. Euen ſo ſaith the Spirit: for they reſt from their labours, and their works follow them.*

Againſt the feare of death, note theſe preſeruatiues:

I. Death, it freeth the godly from the tirannie of Satan, ſin, the world, the fleſh, and eternall damnation, yea, from infinit both perils, and loſſes, and doth place vs both ſafe and happie, vnder the ſhadow, as it were, of Chriſts winges.

II. Chriſt by his death, hath ſanctified vnto vs both death and the graue.

III. Chriſt is both in life and death, gaine to the godly. Phil.1.12.

IV. Thoſe conſolations which the ſpirit of Chriſt doth ſuggeſt to the ſoules of the faithfull, doe by many degrees

surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, we shall be clothed with glorie. 2. Cor. 5. 1.

VII. The stings of death, namely, sinne, is then so taken away, as that that *serpent* can no more hurt vs. 1. Cor. 15. 55. *O death, where is thy sting! O graue, where is thy victorie!* Heb. 2. 15. *That he might deliuer all them, which for feare of death, were all their life time subiect to bondage.*

VIII. We should not so much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath liued well: and he seldome dieth well, that hath liued badly.

IX. The Angels, they stand at our elbowes, that so soone as a Saint departeth, they may with all speed, immediatly transport his soule into heauen.

Soules being once in heauen, remaine there till the last day of iudgement, where they partly magnifie the Name of God, and partly doe wait, and pray for the consummation of the kingdome of glorie, and full felicitie in bodie and soule. Reuel. 5. 8. *And when he had taken the booke, the foure beastes, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes, and golden vials full of odours, which are the praiers of the Saints. 9. And they sang a new song, saying, Thou art worthie to take the booke, and to open the seals thereof: because thou wast killed, and hast redeemed vs to God, by thy blood, out of euery kinred, and tongue, and people, and nation.* Reuel. 14. 2. *I heard the voice of harpers harping with their harps. 3. And they sung, as it were, a new song before the throne: and they cried with a loud voice, saying, How long, Lord, holy and true? doest not thou iudge and auenge our blood on them that dwell on the earth?*

CHAP.

CHAP. XLIX,

Of the eſtate of the Elect, at the laſt day of iudgement.

THe laſt day of iudgement ſhall be on this maner. I. Immediatly before the comming of Chriſt, [a] the powers of heauen ſhall be ſhaken: the Sun and Moone ſhall be darkened, and the ſtars ſhall ſeeme to fall from heauen: [b] at which ſight, the Elect then liuing ſhall reioice, but the reprobate ſhall ſhake euery ioint of them. [a] Mat. 24. 29. *Immediatly after the tribulation of thoſe daies, ſhall the Sun be darkened, and the moone ſhall not giue her light, the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken: 30. And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the kinreds of the earth mourne, and they ſhall ſee the Son of man come in the clouds of heauen, with power and great glorie.* [b] Luk. 21. 26. *Mens hearts ſhall faile them for feare, and for looking after thoſe things, which ſhall come on the world. 28. And when theſe thinges begin to come to paſſe, then looke vp and lift vp your heads, for your redemption draweth neere.* 2. Tim. 4. 8. *Henceforth is laid vp for me the crowne of righteouſnes, which the Lord, the righteous iudge ſhall giue me at that day: and not to me onely, but vnto all them alſo that loue his appearing.*

II. Then the heauens, being all ſet on fire, ſhall with a noiſe, like to that of chariot wheeles, ſuddainly paſſe away, and the elements, with the earth, and all therein, ſhall be diſſolued with fire. 2. Pet. 3. 12. *Looking for, and haſting vnto the comming of the day of God, by which the heauens being ſet on fire ſhall be diſſolued, and the elements ſhall melt with heat. 13. But we looke for new heauens, and a new earth, according to his promiſe, wherein dwelleth all righteouſnes.*

At the ſame time, when as all theſe things ſhal come to paſſe, [a] the ſound of the laſt trumpet ſhall be heard, ſoũded by the Archãgel. [b] And Chriſt ſhall come ſuddenly in the

cloudes, with power, and glorie, and a great traine of Angels. [a] Matth.24.31. *And he shall send his Angels with a great sound of a trumpet.* 1.Thess.4.16. *The Lord himselfe shall descend from heauen with a shout, euen with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first.* [b] Mat.24.30.1.Thes.4.17. *Then shall we, which liue and remain, be caught vp with thē also in the clouds, to meet the Lord in the aire, and so shal we euer be with the Lord.*

III. Now at the sound of the trumpet, the Elect, which were dead, shall arise with their bodies: and those very bodies, which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the soules of them shal descend from heauen, and be brought againe into those bodies. As for [a] them, which then shall be aliue, they shall be chaunged in the twinckling of an eie, and this mutation shall be in steed of death. And at that time, the bodies shall receiue their full redemption: [b] and all the bodies of the Elect shall be made like the glorious body of Christ Iesus, and therfore shal be spirituall, immortall, glorious, and free from all infirmitie. [a] Cor.15.52. *We shall not all sleepe, but we shall be changed in a moment, in the twinckling of an eie, at the last trumpet.* [b] 43. *It is sowne in dishonour, it is raised in honour: it is sowne in weakenes, it is raised in power.* 44. *It is sowne a naturall body, it is raised a spirituall bodie, &c.*

IIII. Last of all, when they are all conuented before the tribunall seat of Christ, he will forthwith place the Elect, seuered from the reprobat, and taken vp into the aire, at his right hand, and to them being written in the booke of life, will he pronounce this sentence: *Come ye blessed of my Father, possesse the kingdome prepared for you from the foundations of the world.* Mat.25.33. *He shall set the sheepe on his right hand, and the goats on the left.* 1.Thess.4.17. Reuel.20.12. *Whosoeuer was not found written in the booke of life, was cast into the lake of fire.*

CHAP.

CHAP. L.

Of the eſtate of the Elect after iudgement.

THe laſt iudgement being once finiſhed, the Elect ſhall enioy immediately bleſſednesſe in the kingdome of heauen.

Bleſſednesſe is that, whereby God himſelfe is all in all his Elect. 1. Corin. 15.28. *When all things ſhall be ſubdued to him, then ſhall the Sonne alſo himſelfe bee ſubiect vnto him, that did ſubdue all things vnder him, that God may be all in all.* And it is the reward of good workes, not becauſe works can merit, but by reaſon of Gods fauour, who thus accepteth works, & that in reſpect of the merit of Chriſts righteouſneſſe imputed to the Elect. Rom. 6.23. *The wages of ſinne is death, but eternall life is the gift of God, through Ieſus Chriſt our Lord.* 2. Tim. 4.8. Reuel. 22.12. *Behold, I come ſhortly, and my reward is with me, to giue euerie man according as his worke ſhall be.*

Bleſſednesſe hath two parts: Eternall life, and perfect glorie.

Eternall life, is that fellowſhip with God, [a] whereby God himſelfe, is, through the Lambe Chriſt, life vnto the Elect. For in the kingdome of heauen, the Elect ſhall not eate meate, drinke, ſleepe, aire, heate, cold, phiſicke, apparell, or the light of the Sunne and Moone: [b] but in place of all theſe, ſhall they haue in them Gods Spirit, by which immediately they ſhall be quickned for euer. [a] Ioh. 14.23. *If any man loue me, he will keepe my word, and my Father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4.15. *Whoſoeuer confeſſeth that Ieſus Chriſt is the Sonne of God, God dwelleth in him, and he in God.* Reuel. 21.3. *And I heard a voice, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall bee his people, and God himſelfe ſhall be their God with them.* 23. *And that citie hath no need of Sunne, or Moone to ſhine in it: for the glorie of God did light it, & the lambe is the light of it.* Reu. 22.2

In the mids of the ſtreet of it, and of either ſide of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree ſerued to heale the nations with. 5. And there ſhall be no night there, and they need no candle, nor light of the ſunne: for the Lord giueth them light, and they ſhall reigne for euermore. 1. Cor. 15. 45. Rom. 8. 11. *If the ſpirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, wherby they ſhall be in a farre better eſtate then any heart can wiſh. This glory conſiſteth in three points. I. In that they ſhal ſtil behold the face of God, which is his glorie and maieſtie. Reuel. 22. 4. *And they ſhall ſee his face, and his name ſhal be in their foreheads.* Pſal. 17. 15. *I will behold thy face in righteouſnes, and when I awake, I ſhall be ſatisfied with thine anger.* II. In that they ſhall be moſt like to Chriſt, namely, iuſt, holy, vncorruptible, glorious, honourable, excellent, beautiful, ſtrong, mightie, and nimble. 1. Ioh. 3. 2. *Dearly beloued, now are we the ſonnes of God, but yet it doth not apeare what we ſhall be: and we know that when he ſhall appear, we ſhal be like him: for we ſhall ſee him as he is.* Phil. 3. 21. *Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie, according to the working, whereby he is able euen to ſubdue all thinges to himſelfe.* III. They ſhall inherit the kingdome of heauen, yea, the new heauens, and new earth ſhal be their inheritance. 1. Pet. 1. 4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen for you.* Matth. 25. 34. *Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, poſſeſſe a kingdome prepared for you, before the foundations of the world were laid.* Reuel. 5. 10. *Thou haſt made vs vnto our God, Kings and Preiſts, and we ſhall raigne on the earth.* Reuel. 21. 7. *He that ouercommeth, ſhall inherit all things, and I will be his God, and he ſhall be my ſon.*

The fruit that commeth from both theſe parts of bleſ-

ſednes,

ſednes, is of two ſorts: Eternall ioy, and the perfect ſeruice of God. Pſal. 16.11. *Thou wilt ſhew me the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euermore.* Pſal. 16.8. *They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.* 9. *For with thee is the well of life, and in thy light ſhall we ſee light.*

The parts of Gods ſeruice, are Praiſe, and Thankesgiuing. Reuel. 21.3. *And I heard a great voice out of heauen, ſaying, behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall be their God with them.* Chapter 5.12. *Saying with a loud voice, Worthie is the Lambe that was killed, to receiue power, and riches, and wiſdome, and ſtrength, and honour, and glorie, and praiſe, &c.* 13. Chapter 11.17. *The foure and twentie Elders which ſate before God on their ſeats, fell vpon their faces, and worſhipped God, ſaying, We giue thee thankes, Lord God Almightie, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.*

The manner of performing this ſeruice, is to worſhip God by God himſelfe immediatly. In heauen there ſhall neither be Temple, ceremonie, nor Sacrament, but all theſe wants ſhal God himſelfe ſuppplie together with the Lambe, that is, Chriſt. Reuel. 21.22. *I ſaw no Temple therein, for the Lord God Almightie, and the Lambe are the Temple of it.*

This ſeruice ſhall be daily, and without intermiſſion. Reuel. 7.15, *They are in the preſence of the throne of God, and ſerue him day and night in his Temple.*

A corollarie, or the laſt concluſion.

THus God, in ſauing the Elect, doth clearely ſet foorth his Iuſtice and Mercie. His Iuſtice, in that he puniſhed the ſins of the Elect, in his Sons own perſon. His Mercie, in that he pardoned their ſin, for the merits of his Sonne. Eph. 1.18. *That the eies of*

your

your vnderstanding may be lightned, that ye may know what the hope is of his calling, and what the riches of his glorious inheritãce is in his Saints. 19. *And what is the exceeding greatnesse of his power towards vs, which beleeue, according to the working of his mightie power,* 20. *which he wrought in Christ.* Chap. 3. 18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:* 19. *And to know the loue of Christ.*

All these things the Lord himselfe hath thus decreed, and in his good time will accomplish them, to the glorious praise of his Name. Prou. 16. 4. *The Lord hath made all things for his owne sake: yea euen the wicked for the day of euill.*

CHAP. LI.

Concerning the order of the causes of saluation according to the doctrine of the Church of Rome.

THere are two things requisite to obtaine saluation: Predestination, and the execution thereof. Predestination is a fore ordaining of the reasonable creature to grace in this life, and glorie in the life to come. Sebast. Cattaneus Enchirid. tract. 1, chap. last.

This in regard of the first effects therof, which are, vocation, election, & ordinatiõ to eternal life, hath the cause of it in God, namely his wil: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man, because according to the common opinion, Gods predestination is by reason of workes foreseene in men, that is, God doth therefore predestinate, or reiect some man, because he foreseeth that he will well or badlie vse his grace. But for the more euident declaration of this, these seuen conclusions must be set downe.

I. The Predestination, and Rreprobation of God, doe not

not conſtrain or inforce any neceſsity vpon the wil of man.

II. God hath predeſtinate all men, that is, he hath appointed and diſpoſed all men, ſo as they might obtaine eternall ſaluation.

III. Man is neither by neceſsity nor chance ſaued or condemned, but voluntarily.

IIII. God hath predeſtinated ſome, other hath he reiected.

V. Thoſe whom God hath predeſtinated by his abſolute predeſtination, which cannot be loſt, they ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which being according to preſent iuſtice, may be loſt by ſome mortall ſinne which followeth, are not infallibly ſaued, but oftentimes ſuch are condemned, and looſe their crowne and glorie. Hence ariſeth that poſition of theirs, that he which is iuſtified may be a reprobate, and periſh eternally. Torrenſus Aug. Confeſſ. 2. book. 4. cha. 20. ſect. Therfore predeſtination is not certaine, ſeeing it may be loſt.

VI. God alone doth know the certain and ſet number of them which are predeſtinate.

VII. There is one ſet number of them which are predeſtinate, or reprooued, and that can neither be encreaſed nor diminiſhed.

The execution of predeſtination, is either in infants, or thoſe of yeeres of diſcretion.

Concerning infants, the merit of Chriſt is applied vnto them, by baptiſme rightly adminiſtred: ſo that whatſoeuer in originall corruption, may truely and properly be accounted for ſin, it is not only, as I may ſay, not pared away, or not imputed, but vtterly t[illegible]vay. For there is nothing that God can hate in ſuch [illegible]renued. Concil. Trid. 5. ſect. 5. Can.

Neuertheleſſe, they are vrged to confeſſe, that there remaineth yet in ſuch as are babtized, concupiſcence, or the relikes of ſin. The which ſeeing it is left in men for them to wreſtle with all, it hath not power to hurt ſuch as yeeld not vnto it.

The execution of Predestination in such as are of riper yeares, hath sixe degrees.

The first is vocation, whereby men not for their owne merits, but by Gods preuenting grace through Christ, are called to turne vnto God.

The second is, a preparation to righteousnesse, whereby men through the inherent power of freewill, doe applie themselues to iustification, after that the same power is stirred vp by the holy Ghost. For free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth, and enlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same. This preparation hath seuen degrees. Biel. 4. booke, 14. dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God, and his will reuealed in the word of God.

This is the foundation of Iustification, and prepareth the heart: because it stirreth vp free-wil, that it may affect the heart with those motions by which it is prepared to iustification.

I. The act of faith is, to apprehend the ouglinesse of sin, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition, which hath annexed vnto it, the *merite of congruitie*, yet not immediate nor sufficient, but imperfect.

IV. At the length, faith returneth to the contemplation of Gods mercies, and beleeueth that God is readie to forgiue sinnes, by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and to waite on God, as the chiefest good.

VI. Out

VI. Out of this act of hope ariſeth loue, whereby God is loued aboue all things in the world.

VII. After this loue followeth a new diſlike, and deteſtation of ſinne, not ſo much in regard offeare of the puniſhment in hel fire, as in regard of the offence to God who is ſimplie loued more than all other things.

VIII. After all theſe, followeth a purpoſe of amendment of life: and here comes in the merit of congruitie, that is, ſufficient: or elſe, the immediate, ſufficient, and laſt diſpoſition before the infuſion of grace.

The third degree of predeſtination, is the firſt iuſtification wherby men of vniuſt are made iuſt, not only through the remeſsion of their ſinnes, but alſo by a ſanctification of the inward man, by his voluntarie receiuing of grace, and gifts.

The efficient cauſe of this iuſtification, is the mercie of God, and the meritorious paſsion of our Sauiour Chriſt, whereby hee purchaſed iuſtification for men. The inſtrumentall cauſe is baptiſme. The formall cauſe is not that iuſtice, which was inherent in Chriſt, but which hee infuſeth into man: and that is eſpecially hope, and charitie.

The fourth degree, is the ſecond iuſtification whereby men are of iuſt, made more iuſt: the cauſe hereof is faith, ioyned with good workes.

It is poſsible for ſuch as are renued, to keepe the commandements: and therefore it is falſe that a iuſt man committeth ſo much as a veniall ſinne in his beſt actions, much leſſe, that he deſerueth eternall death for the ſame.

The fift degree, is the reparation of a ſinner by the ſacrament of Penance. The which is, as it were, the ſecond boord after a ſhipwracke. The cauſe why this reparation is neceſſarie, is, becauſe men looſe the grace of Iuſtification by euerie mortall ſinne.

The laſt degree, is the fruit of iuſtification, namely, the glory of eternall life, the which, workes done in grace, doe *ex condigno* condignly merite, of ſufficient worthineſſe.

Condigne merite is, when as the reward is after ſuch

ſort due, as that if it be not giuen, iniuſtice will be committed. This by the rigour of iuſtice is due.

Two conditions are requiſite to make a merit. I. That a reward ſhould by ſome compact or bargaine be due: And this condition is in workes, in regard of God. For God in the Scriptures hath promiſed a reward to ſuch as worke well. II. That beſides this compact whereby the debter is bound, there ſhould be alſo ſome worthines in the work, or ſome proportion of the worke to the reward.

The worthines or dignity of the worke, dependeth I. on Chriſt, becauſe Chriſt did not only merit that his owne proper actions ſhould be meritorius, but the actions alſo of his members. I I. On the holy Ghoſt. For the holy Ghoſt doth inſpire, excite, and moue men to doe. I I I. On an Habitual grace, which is a certaine participation of the diuine eſſence.

Thus much concerning the degrees of executing Predeſtination. Now followeth the applying of Predeſtination particularly to the perſons of men.

No man, ſo long as he liueth in this mortall life, ought ſo much to preſume on the ſecret myſterie of Gods predeſtination, as to determine vndoubtedly that he is in the number of them whom God hath ordained to eternall happpineſſe. For no man, without eſpeciall reuelation can know, whome God hath choſen to be his heires. Seſſ. 6. chap. 12.

The ſum of all theſe, is this. God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the which is termed an *eſpecial aid*, doth moue a man, that he may diſpoſe himſelfe vnto his iuſtifying Grace, namely, that he may beleeue, feare, repent, loue, and propound to himſelfe newnes of life, &c.

Furthermore, if a ſinner doe by his free-will yeeld his aſſent vnto this diuine motion, and doth conſequently and accordingly rightly diſpoſe himſelfe, God doth incontinently forgiue him his ſin, and withall doth infuſe into him iuſtifying grace, by which he may doe good works, and ſo by them merit eternall life. *Bellarmine.*

Errours of the papiſts in their diſtributiug of the cauſes of ſaluation.

And thus is the doctrine of the Church of Rome; ſurely a very blaſphemous doctrine, and no better to be accounted of, then as a gallowes ſet vp for the torture and maſſaker of mens conſciences. And that this may the more manifeſtly appeare to be ſo, I will ſet downe the moſt principall points of popiſh doctrine in this caſe.

The I. errour.

Predeſtination is onely of the Elect, the Reprobate they are onely foreknowne.

The confutation.

The name of Predeſtination, by a figure called Synechdoche, the whole for the part, is taken indeed ſometimes in the good part, and ſpoken of the Elect, and faithfull called, as Rom. 8. 30. *Whom he predeſtinated, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them alſo he glorified.* So are the Epheſians ſaid to be *predeſtinate into the adoption of the ſonnes of God.* Eph. 1. 5. Yet may this word Predeſtination, neuertheles generally be extended vnto the decree of God, whether it bee that of predeſtination to eternall life, or the other vnto eternall death. The reaſons: I. Act. 4. 27. 28. *They gathered themſelues together againſt thine holy Son Ieſus: To doe whatſoeuer thine hand and thy counſell had determined,* (or foreordained, or predeſtinated προώρισεν) *before to be done.* II. Auguſt. de Bono perſev. chap. 17. He calleth *predeſtination the diſpoſition of future works*: & in his 15. booke of the Citie of God, c. 1. He deuideth *all mankind into two cities: whereof one is predeſtinat to reigne with God eternally, the other predeſtinate to vndergoe eternall puniſhment with the deuill.* And in his Manuell to Laurentius. chap. 100. he ſaith, *That God hath iuſtly predeſtinated wicked men vnto*

puniſhment, and mercifully predeſtinated the good vnto grace. Thomas of Aquine 1. part. queſt. 23. artic. 4. *It mattereth not in regard of the name of predeſtination, whether a man be ſaid to be predeſtinate to life eternall or not.*

Furthermore, for a man to ſay that the Reprobates are foreknowne, and not predeſtinate, it is very iniurious: becauſe Gods foreknowledge, may in nothing which is to be, be ſeuered from his wil and eternal decree. For that, which being hereafter to be, is foreknowne of God, that aſſuredly will come to paſſe, and ſhall be, and that either by the will of God, or without his wil: If with his will, then no doubt he both decreed and preordained the ſame: If without or againſt his will, how is God then ſaid to be omnipotent? And ſurely euill it ſelfe, albeit God will it not in his approuing or allowing will; yet willeth he the free, and willing permiſsion thereof. Auguſt. in his Manuel or Encheiridion to Laurentius, chap. 100. hath an excellent ſaying to this purpoſe. *Although* (ſaith he) *that thoſe things which are euil in that they are euill cannot be good, yet that there are not only good but alſo euill things, it is very good: to the intent that after a maruelous and vnſpeakeable manner, that thing may not be beſides, or without his wil, which alſo is done againſt his wil, becauſe it ſhould not be done, vnleſſe he ſuffered it, neither doth he ſuffer it againſt his will, but willingly.*

The II. errour.

That Prædeſtination is mutable. For, (according to the common opinion of the Papiſts) whoſoeuer is prædeſtinate, he is contingently predeſtinated, as well on Gods part, as on mans: whence it followeth that he which is predeſtinated, that is, appointed to ſaluation, may be condemned, and he which is foreknowne, that is appointed to damnation may be ſaued.

The Confutation.

The contrary to this their doctrine is moſt true. Namely, that the decree of God concerning euery mans eternal both ſaluation and damnation, is from all eternitie, ſet downe, and immutable. The reaſons. I. Teſtimonies

of

of ſcripture. Roman. 11. 29. *The gifts and calling of God they are,* ἀμεταμέλητα, *ſuch as are without repentance.* Matth. 24.24. *There ſhall ariſe falſe Chriſtes, and falſe Prophets: and ſhall doe great ſignes and miracles, ſo that* (if it were poſsible) *they ſhould deceiue euen the elect.* Roman. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth, who ſhall condemne?* 2. Timoth. 2.19. *The foundation of God ſtandeth ſure, and hath his ſeale, the Lord knoweth who are his.* II. Election and reprobation they are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I Iehouah am not changed.* Eſay. 46. 10. *My counſell ſhall ſtand, and I will doe whatſoeuer I will.* III. If this popiſh concluſion ſhould be graunted, then would it follow of neceſsitie, that the foreknowledge of God muſt be made void, his power weakened, and his will chaunged, each of which is impious once to dreame of. For he which chaungeth his counſaile, or his will, doth therefore chaunge it either becauſe he at the length ſeeth that he might haue taken better aduiſe, or elſe in that he ſeeth that he could not bring his former purpoſe about as he would. Either of theſe are far from our Lord God. IV. If we reſolue that the counſell of God is any waies mutable, it will by this come to paſſe that euery man muſt be vncertain whether he be predeſtinate to life, or not: whereby that notable ſtay and ground of our full aſſurance to be ſaued, is vtterly ſhaken and ouerturned. Wherfore let this truth be maintained of vs, namely, that both the election and reprobation of God ſtand immutable, ſo that neither the elect can become reprobates, nor the reprobates elect, and conſequently neither theſe be ſaued, nor they condemned.

Againſt this doctrine, the popiſh ſort except. If you ſpeake in a cõpound ſenſe or meaning (*in ſenſu compoſito*) it is very true that the predeſtinate cannot be ſaued, nor ſuch as are foreknowne periſh: but if in a ſenſe deuided (*in ſenſu diuiſo*) it is not ſo. This diſtinction is plaine by this example. White coulour in a compound meaning cannot be blacke, becauſe blackeneſſe is repugnant and contrarie to whiteneſ.

whitenesse. But in a deuided sense, white coulour now, may afterwardes be made blacke. In like sort, one predestinated to saluation may, by reason of the free will he hath, sin, and so be damned. *Answere.* These are silly shifts, and meere sophismes, because such as are predestinated to the end, namely saluation, are necessarily predestinate to the meanes of saluation, the which they cannot but vse, and by them come to the end it selfe.

The III. errour.

All men are predestinate, that is, disposed and ordained of God, so as they might attaine eternall life. Sebast. Cattaneus in his Enchiridion, chap. of Predest.

The Confutation.

This is manifestly false. For I. Infants, who so soone as they are borne depart this life, seeing for want of time they cannot in this life vse the meanes of saluation, albeit they may haue life eternall, yet obtaine they it not by vsing the means vnto the same. II. That which the Lord indeed actually doth, the very same hath he determined to doe. For he doth nothing either vnaduisedly, or vnwillingly: but he actually forsaketh a very great part of mankind, the which, being shut vp vnder contumacie, he doth leaue to it selfe. Act. 14. 16. *Who in times past suffered all the Gentiles to walke in their owne waies.* Hence also is it, that. Ep. 2. al the Gentiles are said to be ἄθεοι, *without God in the world.* Therefore God decreed to forsake some men in this life, and consequently he ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secret will, that all men should be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to saluation perish, then must God now needs haue left off to will that, which he would from all eternity, or els begin to wil that, which before he would not, the which cannot be said of God, without blasphemie. III. Paule, 2. Thess. 2. 10. saith, that there be certaine

men,

men, ἀπολλυμένοις, *which periſh*, and them he diſtinguiſheth from the elect. v. 13. Rom. 9 21, 22. *Hath not the potter power, &c.* Where there is not only mention made of veſſels of glorie and mercie but alſo of certaine made, and faſhioned in Gods eternall counſell, as veſſels of wrath. Now looke whom God hath made to wrath and deſtruction, them he neuer diſpoſed to obtaine eternall life.

The IIII. errour.

Predeſtination in regard of the laſt effects thereof, hath his cauſe in man, that is, in mans free-will, and workes: for they whom God hath foreſeene, that they would receiue grace offered in Chriſt, and lead their life according to the law, them he predeſtinated, not of workes, but of his mercie, yet ſo, as that he had reſpect vnto workes, or to deale with them according to their workes: or (as others ſay) to ordeine them by their works foreſeene: As for example; God did from all eternitie foreſee and foreknow, that Peter ſhould be ſaued, and Iudas condemned, becauſe he from the ſame eternity did both foreſee and foreknow, that Peter would accept of the grace offered vnto him, and after vſe the ſame aright: and he did alſo foreſee that Iudas ſhould receiue the grace offered, yet notwithſtanding by reaſon of his peruerſe will, vſe the ſame peruerſly.

The Confutation.

This their forged deuiſe of foreſeene workes. I. Paul doth ſhew to be plainely counterfeit, when as he ſaith, that the Epheſians *were elected in Chriſt before the foundations of the world were laid:* and that not becauſe he did foreſee that they would be holy, but *that they might be holy and vnblameable before God with loue.* And 2. 10. he ſaith, they were *created to good workes in Chriſt, that they might walke therein.* In which places, good works they are made effects of predeſtination, but the effect foreſeene can not be the cauſe of his cauſe: for that euery cauſe, in the order both of nature and knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of works which we haue done, but according to his*

mercie did God elect and saue vs. III. God in electing vs, did not regard any thing out of himselfe, but in himselfe did he elect vs. Eph.1.4.and 9. Therefore did he not regard future workes. IIII. Some of the popish schoolemen confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom.1.primæ.quæst.23.art.2. V. Election is onely on Gods mercie. Rom.9.16. VI. God saw no grace in man, but that which he himselfe must bestow vpon him: whence it is apparant, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either aboue God, or greater then God, it must needs be impious to asigne any cause of his will, either out of, or aboue his maiestie: and therefore that his foreknowledge of faith and workes should be accounted the impulsiue cause of his decree, concerning mans saluation, we doe rightly denie.

The V. errour.

By Babtisme rightly administred, not only the guiltines, but also the corruption of originall sin, is so washed away, as that it is not afterward properly accounted a sin.

The Confutation.

We contrarily doe thus distinguish of sinne. Sinne in regard of the guiltines of Gods wrath, and also in regard of the punishment together by one act is taken away in babtisme: but in regard of that errour and corruption of nature, it is not at the first quite taken away, but successiuely, and by little and little it is extinguished; euen as our renouation wrought by the holy Ghost, is by little and little begun and encreased in vs. Reasons. I. Paule would not so greatly bewaile his originall sin. *I see*, saith he, *another law in my members, rebelling against the law of my mind, and leading me captiue vnto the law of sinne which is in my members. O miserable man! who shall deliuer me from this bodie of death?* II. Originall sinne, is called a *sinne out of measure sinnefull.*

full. Rom. 7. 13. and Heb. 12. 1. *a ſinne that hangeth faſt on, or, eaſily compaſſeth vs about.* III. Concupiſcence is the root of actuall ſinne; and therefore euen after babtiſme, it muſt properly be a ſinne. IIII. Vnleſſe that concupiſcence were a ſinne, where would or could be that vehement and hote combate betwixt the fleſh and the ſpirit?

The VI. errour.

Babtiſme is abſolutely neceſſarie to ſaluation, eſpecially for children.

The confutation.

We denie that babtiſme is of abſolute neceſsitie to ſaluation. Reaſons. I. Sacraments doe not conferre grace, but rather confirme grace, when God hath conferred the ſame. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not firſt made holy by babtiſme: and as for ſuch as are of yeeres of diſcretion before they be baptiſed, they cannot be babtiſed vnleſſe they beleeue. Now all ſuch as beleeue, they are both iuſtified and reconciled to God; and therefore albeit they, without their owne default, are depriued of the Sacraments, it is vnpoſsible for them to periſh. II. God did preciſely appoint circumciſion to be on the eight day, not on the firſt, or the ſecond: now there is no doubt but that many infants before their eight day were preuented of circumciſion by death, all which for a man peremptorily to ſet downe as condemned, were very abſurd. III. If circumciſion were of ſuch abſolute great neceſsitie, why was it for the ſpace of 40. yeeres in the deſart intermitted? and that only becauſe the Iſraelites being often in iourney, ſuch as were circumciſed were by it in ieopardy of death: no doubt Moſes & Aaron would neuer haue omitted this Sacrament ſo long, if it had ben abſolutely neceſſarie to ſaluation. IIII. This doctrine of the abſolute neceſsitie of Babtiſme was vnknowne to the

auncient Fathers. For the Primitiue Church did tollerate very godly men (though we allow not this their fact) that they should deferre their baptisme many yeeres, yea often to the time of their death. Hence was it that Constantine the great was not baptized till a little before his death: and Valentinian by reason of his delay, was not at all baptized; whom notwithstanding Ambrose pronounceth to be in heauen. And Bernard in his 77. epist. disputeth, that not euery depriuation of baptisme, but the contempt or palpable negligence, is damnable.

The VII. errour.

Man after the fall of Adam hath free-will as well to doe that which is good, as that which is euill, although it be in a diuers manner, that is, he hath free-will to doe euill simply, and without any externall aid: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithstanding euery man hath, and to the which grace it is in our free-will either to consent, and together worke with the same, or not. And therfore the power of free-will, to doe that which is good and acceptable to God, is onely attenuated and weakened before conuersion: and herefore man can of himselfe worke a preparation to iustification.

The confutation.

Man not regenerated hath free-will to doe onely that which is euill, none to doe good. He being not alreadie conuerted, can not so much as will to haue faith, and be conuerted. Reasons. I. Man is not said to be weake or sicke, but *dead in sinnes*. Eph. 2. 1. Coloss. 1. 13. As he therefore that is corporally dead cannot stir vp himselfe, that he may perform such works of viuification, no not them when others help him: so he that is spiritually dead, cannot moue himselfe to liue vnto God. II. *He is the seruant of Satan, and the bondslaue of sinne*. Eph. 2. 2. Rom. 6. 13. Now we know that a seruant standeth at the becke and pleasure of another, and can do nothing else. III. That which no man can

by

by himſelfe know and beleeue, the ſame he cannot will: but no man can know, and beleeue thoſe things that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God.* 2. Cor. 3. 5. *We are not ſufficient of our ſelues, to thinke any thing as of our ſelues.* Therfore no man can will by himſelfe, thoſe things which appertaine to Gods kingdome. IIII. That which is a deadly enemie to goodnes, and is directly repugnant thereunto, the ſame deſireth not that which is good: but the will is an enemie and directly repugnant vnto goodnes, Rom. 8. 7. *The wiſedome of the fleſh is hatred againſt God: for it is not ſubiect to the law of God, neither in deed can be.*

obiect. I. *The word is neere vnto thee in thine heart, and in thy mouth, that thou maiſt doe the ſame.* Deuter. 30. *Anſwere.* It is eaſie to performe the law legally, but not Euangelically: Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiuing the ſpirit of God, doth endeuour to performe new obedience.

obiect. II. God giueth many precepts by which we are commanded to repent, beleeue, obey God, &c. Therfore to doe theſe, we haue free-will. *Anſwer.* Such places doe not ſhew vs what wee can doe, but what we ſhould do, and our weaknes what we can not do: neither do they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, wherby he doth renue and conuert ſuch as ſhall be ſaued, *They obiect again.* God in commanding theſe, doth not require things impoſſible. *Anſwer.* He doth not indeed to men in their innocencie, but now to all ſuch as fell in Adam he doth, and that by their owne default, not Gods.

obiect. III. Phil. 3. 12. *Worke your ſaluation with feare and trembling.* *Anſ.* Paule ſpeaketh of ſuch as are alreadie conuerted, which haue their will in part freed.

obiect. IV. If the wil be a meere patient, it is conſtrained to doe that which is good. *Anſwere.* The will both in it ſelfe, and of it ſelfe, is a meere patient in her firſt conuerſion to God; but if it be conſidered as it is moued by the

ſpirit of God, it is an agent. For, being moued, it moueth. It is not therefore compelled, but of a nilling will, is made a willing will.

The VIII. errour.

The holy Ghoſt doth not giue grace to will, but onely doth vnlooſe the will which before was chained, and alſo doth excite the ſame; ſo that the will by her owne power, doth diſpoſe her ſelfe to iuſtification.

The Confutation.

It is apparantly falſe. To will thoſe things which concerne the kingdome of God, as faith, conuerſion, and new obedience, is the meere gift of Gods ſpirit, Matth. 11.28. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him.* Luke 8. *To you it is giuen to know the myſteries of the kingdome of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1.Cor.12.3. *No man can ſay that Ieſus is the Lord but by the holy Ghoſt.* Briefly, he who according to God is to be *created to righteouſneſſe and holineſſe*, Epheſ.4.24. cannot any wiſe diſpoſe himſelfe to iuſtification, or new creation. For it is vnpoſsible that a thing not yet created, ſhould diſpoſe it ſelfe to his creation.

The IX. errour.

That preparation to grace, which is cauſed by the power of free-will, may by the merit of congruitie deſerue iuſtification.

The Confutation.

Theſe things ſmell of more than Satanicall arrogancie. For what man, but ſuch an one as were not in his right minde, would beleeue, that he, vnto whom ſo many millions of condemnations are due, could once merit the leaſt dramme of grace. The prodigall ſonne, hee was not receiued into fauour, by reaſon of his deſerts, but by fauour. Luke 15.21. *His ſonne ſaid vnto him, I haue ſinned*

againſt

againſt heauen, and againſt thee, and am no more worthie to be called thy ſonne.

The X. errour.

The faith of the godly, or that which iuſtifieth, is that whereby a man doth in generall beleeue the bleſſedneſſe promiſed of God, and by which alſo he giueth his aſſent to other myſteries reuealed of God concerning the ſame.

The Confutation.

Faith is not onely a generall knowledge, and aſſent to the hyſtorie of the Goſpell, but further alſo a certaine power, both apprehending and ſeuerally applying the promiſes of Chriſt, whereby a man doth aſſuredly ſet downe that his ſinnes are forgiuen him, and that he is reconciled vnto God. Reaſons. I. A particular aſſurance of the fauour of God is of the nature of faith. Epheſ. 3.12. *By whom we haue boldneſſe, and entrance with confidence, by faith in him.* Roman. 4.20. *Neither did hee doubt of the promiſe of God through vnbeliefe, but was ſtrengthened in the faith, and gaue glore vnto God.* 21. *Being fullie aſſured that hee which had promiſed, was alſo able to do it.* Heb. 10.22. *Let vs draw neere with a true heart in aſſurance of faith.* II. Particular doubting is reprehended. Matt. 14.31. *O thou of little faith, why didſt thou doubt?* Luke 12.29. *Hang ye not in ſuſpence.* III. That which a man prayeth for to God, that muſt he aſſuredly beleeue to receiue. Matth. 11.24. But the faithfull in their praiers make requeſt for adoption, iuſtification, and life eternall: And therefore they muſt certainly beleeue that they ſhall receiue theſe benefites. IIII. Rom. 5.1. *We being therefore iuſtified, we haue peace with God.* But there can be no peace, where there is not a particular aſſurance of Gods fauour. V. That which the ſpirit of God doth teſtifie vnto vs particularly, that muſt alſo be beleeued particularly: But the ſpirit of God doth giue a particular teſtimonie of the adoption of the faithfull. Rom. 8.16. Gal. 4.6. This therefore is in like ſort to be beleeued.

Whereas

Whereas they say, that no man hath a particular assurance, but by especiall reuelation, as was that which Abraham, and Paule had, it is false. For the faith of these two is set downe in Scripture, as an example which we should all follow. For this cause Abraham is called the *father of the faithfull*: And Paule testifieth the very same of himselfe. 1. Tim. 1. 16. *For this cause* (saith he) *was I receiued to mercy, that Iesus Christ should first shew on me all long suffering, vnto the example of them which shall in time to come beleeue in him vnto eternall life.* Againe, where as they say, that we haue a morall assurance, but not the assurance of faith, it is a popish deuise. For, Ro. 8. 16. *The spirit of adoption* (συμμαρτυρει) *together beareth witnesse to our spirits.* Where we see two witnesses of our adoption; our owne spirit, and the spirit of God. Our spirit doth testifie morally of our adoption, by sanctification, and the fruits thereof: and therefore also the Spirit of God witnesseth after another manner, namely, by the certentie of faith, declaring and applying the promises of God.

obiect. I. We are commaunded to worke our saluation with feare and trembling. *Answer.* This fear is not in regard of Gods mercie forgiuing our sins: but in respect of vs and our nature, which is euer prone to flie away, and starting from God.

obiect. II. In respect of Gods mercie, we must hope for saluation: but in respect of our vnworthinesse, wee must doubt. *Answer.* I. We may not at all lawfully doubt of Gods mercie, because doubtfulnesse is not of the nature of faith, but rather a naturall corruption. II. If we consider our owne vnworthinesse, it is out of all doubt, that we must be out of all hope, and despaire of our saluation.

obiect. III. There be many sinnes vnknowne vnto vs, and so also vncertaine whether they be pardoned vnto vs. *Answere.* He that certainely and truely knoweth that but one sinne is pardoned him, he hath before God all his sinnes remitted, whether they be knowne or vnknowne.

obiect. IV. No man dare sweare, or die in the defence of

of this propoſition, *I am the child of God*, or in Gods fauour, and iuſtified.

Anſwer. They which haue an vnfained faith, wil if they be lawfully called, not onely teſtifie their adoption by an oath, but ſeale it alſo by their blood.

Obiection. V. A man may haue this faith which the Proteſtants talke of, and lie in a mortall ſinne, and haue alſo a purpoſe to perſeuer in a mortall ſinne.

Anſwer. It is farre otherwiſe, Act. 15.9. *True faith puriſeth the heart.*

Theſe Sophiſters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the minde concerning the truth of Gods worde, is the root and foundation of iuſtification. The which if it be true, why ſhould not the diuell be iuſt? for hee hath both a knowledge of Gods worde, and thereunto by beleeuing dooth giue his aſſent; who notwithſtanding hee haue ſuch a faith, yet can he not bee called one of the faithfull.

Here they except, and ſay. The diuels faith is void of charitie, which is the forme of faith. But this is a doting ſurmiſe of their owne braine. For charitie is the effect of faith. 1. Tim. 1.5. But the effect can not informe the cauſe.

The X I. errour.

Mans loue of God, doth in order and time goe before his iuſtification and reconciliation with God.

The confutation.

Nay contrarily, vnleſſe we be firſt perſuaded of Gods loue towards vs, we neuer loue him. For *we loue him, becauſe he loued vs firſt.* 1. Iohn 4.19. Againe, it is impoſsible that Gods enemie ſhould loue him: but he which is not as yet iuſtified, or reconciled to God, he is Gods enemie, Rom. 5. 9,10. Neither is any man before the act of iuſtification, made of Gods enemie his friend.

The XII. errour.

Infused or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God.

The Confutation.

We doe contrarily holde, that the materiall cause of mans iustification is, the obedience of Christ in suffering, and fulfilling the law for vs: but as for the formall cause, that must needes be Imputation, the which is an action of God the Father, accepting the obedience of Christ for vs, as if it were our owne. Reasons. I. Looke by what wee are absolued from all our sinnes, and by which wee obtaine etertall life, by that alone are wee iustified: But by Christs perfect obedience imputed vnto vs, we are absolued from all our sinnes, and through it we are accepted of God to eternall life; the which wee cannot doe by inherent holinesse. Therefore by Christs perfect obedience imputed vnto vs, are wee alone iustified. This will appeare to be true in the exercises of inuocation on Gods Name, and also of repentance. For in tentation, and our conflicts with sinne and Satan, faith doth not reason thus: Now I haue charitie, and inherent grace, and for these God will accept of me: But faith dooth more rightlie beholde the Sonne of God, as hee was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercession for vs: to him, I say, doth faith flie, and is assured, that for this his Sonne, God will forgiue vs all our sinnes, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by anie qualitie inherent in vs, but rather by the merit of Iesus Christ. Rom. 5. 19. II. As Christ is made a sinner, so by proportiō such as beleeue are made iust: But Christ was by imputation onely made and accounted a sinner for vs. 2. Corinth. 5. 21. For hee became a suretie for vs, and a sacrifice for our sinnes, vppon which all both the guiltinesse of Gods wrath, and punish-

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ment for vs, was to be laid. Hence is it that he is ſaid to become (κατάρα) *a curſe* for vs: therefore we againe are made iuſt onely by imputation. III. The contrarie to condemnation is remiſsion of ſinnes, and iuſtification is the oppoſite of condemnation. Rom. 8. 33. *It is God that iuſtifieth, who ſhall condemne?* Therefore iuſtification is the remiſsion of ſinnes. Now remiſsion of ſinnes dependeth onely vpon this imputation of Chriſts merits. IV. Albeit infuſed and inherent iuſtice may haue his due place, his praiſe, and alſo deſerts, yet as it is a worke of the holy Ghoſt, it is not in this life complete, and by reaſon of the fleſh whereto it is vnited, it is both imperfect, and infected with the dregs of ſinne. Eſay 64. Therefore before Gods iudgement ſeat it cannot claime this prerogatiue, to abſolue any from the ſentence of condemnation.

Obiect. I. This imputation is nothing elſe but a vaine cogitation. *Anſwer.* I. Yes, it is a relation, or diuine ordinance, whereby one relatiue is applied to his correlatiue, or as Logitians ſay, is as the *foundation* to the *Terminus*. II. As the imputation of our ſinnes vnto Chriſt, was indeede ſomething: ſo the imputation of Chriſts iuſtice vnto vs, muſt not bee thought a bare conceit. III. Againe, the Church of Rome doth herſelfe maintaine imputatiue iuſtice, namely, when as by Eccleſiaſticall authoritie ſhe doth applie the merits and ſatisfactions of certaine perſons, vnto other members of that Church. Whence it is apparant, that euen the Popes indulgences they are imputatiue.

Obiect. II. Imputatiue iuſtice, is not euerlaſting; but that iuſtice which the *Meſsiah* bringeth, is euerlaſting. *Anſwer.* Although after this life there is no pardon of ſins to be looked for, yet that which is giuen vs in this life, ſhall to our ſaluation continue in the life to come.

Obiect. III. If iuſtification be by imputation, hee may before God be iuſt, who indeed is a verie wicked man. *Ans.* Not ſo any waies: for he that is once by imputation iuſtified, he is alſo at that ſame inſtant ſanctified.

The XIII. errour.

There is also a second iustification, and that is obtained by workes.

The Confutation.

That popish deuise of a second iustification, is a satanical delusion. For, I. The worde of God doth acknowledge no more but one iustification at all, and that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there cannot be a manifolde iustification. II. If by reason of the increase of inherent iustice, iustification should bee distinguished into seuerall kindes, or parts, we might as well make an hundred kinds or parts of Iustification, as two. III. That which by order of nature dooth follow after full iustification before God, it can not bee said to iustifie: but good workes doe by order of nature follow mans iustification, and his absolution from sinnes: because no worke can please God, except the person it selfe, that worketh the same, do before please him. But no mans person can please God, but such an one as being reconciled to God, by the merits of Christ hath peace with him. IIII. Such workes as are not agreeable to the rule of legall iustice, they before the tribunall seate of God, cannot iustifie, but rather both in, and of themselues, are subiect to Gods eternall curse. For this is the sentence of the Lawe, *Cursed is euerie one that continueth not in all things written in the booke of the Law to doe them.* Now the workes of the regenerate, are not squared according to the rule of legall iustice: wherefore Dauid beeing, as it were, stricken with the consideration of this, durst not once oppose, no not his best workes to the iudgement of God, that by them he might plead pardon of his sinnes; whence it is that hee crieth out, and saieth, *Enter not into iudgement with thy seruant, O Lord: for then no flesh liuing shall be iustified in thy sight.*

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The like doth Iob 9.3. *If he* (namely ſuch an one as ſaith he is iuſt) *contend with God, he cannot anſwere him one of a thouſand.* And Dan.9.18. *We doe not preſent our ſupplications before thee for our owne righteouſnes, but for thy great tender mercies.* V. Iuſtification by workes, let them be whatſoeuer they can be, doth quite ouerturne the foundation of our faith. Gal.5.2. *If ye be circumciſed, Chriſt will profit you nothing*, and v.4. *Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the Law: ye are fallen from grace.* In this place the Apoſtle ſpeaketh of them, not which did openly reſiſt Chriſt, and the Goſpel, but of ſuch as did with the merit of Chriſt mingle together the workes of the law; as though ſome part of our ſaluation conſiſted in them. *Exception.* This place doth onely exclude ſuch morall workes of the fleſh, as doe goe before faith, or the works of the law of Moſes. *Anſwer.* This is vntrue. For euen of Abraham being alreadie regenerated, and of thoſe his workes which were done when he was iuſtified, Paule ſpeaketh thus, *To him, not which worketh, but which beleeueth, is faith imputed.* Thoſe works which God hath prepared that the regenerate ſhould walke in them, are morall works, and works of grace; but theſe are excluded from iuſtification, and working mans ſaluation. Eph.2.10. And Paul being regenerate ſaith of himſelfe, *I am not guiltie vnto my ſelfe of any thing, yet am I not thereby iuſtified.* VI. The cauſe of the cauſe, is the cauſe of the thing cauſed: but grace without workes, is the cauſe of mans predeſtination, the which is the cauſe of his Iuſtification: and therefore grace without workes ſhall much more be ſaid to be the cauſe of iuſtification.

Obiect. I. Leuit.18.5. *He that keepeth my ſtatutes ſhall liue in them.* *Anſw.* This ſaying is a legall ſentence, and therefore ſheweth not what men can doe, but what they ſhould doe.

Obiect. II. Pſal.119.1. *Bleſſed are thoſe that walke in the law of the Lord.* *Anſ.* Man is not here ſaid to be bleſſed, becauſe he walketh vprightly, but becauſe the perſon of ſuch a walker is, by the merits of Chriſt, iuſtified before God.

obiect. III. *Iudge me according to my righteousnes*, Psal.7. And the fact of Phinees was imputed to him for righteousnes. *Ans.* These places are not meant of that righteousnes of the person, by which it is righteous before God; but of the righteousnes of some particular cause, or worke. For where as Dauid was accused of this crime, that he did affect Sauls kingdome, he in this point doth in the words aboue mẽtioned, testifie his innocency before God.

obiect. IIII. *We are iudged according to our works, therefore also by them iustified. Ans.* The reasons is not alike: because the last iudgement is not the iustifying of a man, but a declaration of that iustification which he had before obtained. Therfore the last iudgement must be pronounced and taken, not from the causes of iustification, but from the effects and signes thereof.

ob. V. *Make you freinds of vnrighteous Mammon, &c. that they may receiue you into eternall habitations. Answer.* This they doe, not as authors of saluation, but as witnesses of the same.

ob. VI. Dan.4.24. *Redeeeme thy sinnes in righteousnes, and thine iniquitie by mercie towards the poore. Answere.* It is rather *breake off thy sinnes*, then redeeme, for so is the originall: now men breake of their sins, by ceasing from them, not satisfying for them.

obiect. VII. *Euill workes condemne: therefore good works iustifie. Answere.* It followeth not; because good workes are not perfectly good, as euill workes are perfectly euill.

ob. VIII. *We are saued by hope.* Rom.8. *Ans.* We must distinguish betwixt iustification and saluation: saluation is the end, iustification is one degree to come to the end: but there is more required to the end then to a degree subordinate to the end: therefore we are saued by hope and faith, but iustified by faith alone.

obiect. IX. *Affliction causeth eternall glorie.* 2. Cor.4.17. *Answer.* This it doth not, as by it owne merit effecting the same, but, rather as a path and way, manifesting and declaring the same.

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obiect. X. Iam.2. 21. *Abraham was iuſtified by workes.* *Anſw.* Not as any cauſe of iuſtification, but as a manifeſtation thereof.

obiect. XI. *He that is iuſt, let him be ſtill more iuſt.* *Anſwer.* This place muſt be vnderſtood of iuſtification before men, namely of ſanctification, or an holy life: not of iuſtification in the ſight of God.

obiect. XII. *We are iuſtified by faith, therefore by a worke.* *Anſwer.* We are iuſtified by faith, not as it were a vertue and a worke, but as it is an inſtrument apprehending the iuſtice of Chriſt, whereby we are iuſtified. And in this reſpect faith is ſaid, by the figure called *Metonymia*, to be imputed to vs vnto righteouſnes.

obiect. XIII. *The workes of grace are died in the blood of Chriſt.* *Anſw.* They are indeed died therein, but to the end they might the better pleaſe God, not iuſtifie man: and whereas they are ſo ſtained as that they need dying in the blood of Chriſt, therefore can they not any waies iuſtifie ſinfull man. And the perſon of the worker, is as well died in Chriſts blood, as is his worke, yet he cannot ſay that his perſon doth therefore iuſtifie him.

And as I haue now proued that this doctrine of the Papiſts is very erroneous, ſo I alſo auouch that it is moſt ridiculous. Becauſe for a man to ſay that inherent righteouſnes is, by good wotkes, namely the fruits of righteouſnes, augmented, is as if a man ſhould ſay, that the vine is made more fruitful by bearing grapes, or that the internall light of the ſunne is augmented by the external emiſsion of the beames. Luthers ſaying is far more true, *Good works doe not make a good man, but a good man, doth make works good.*

The XIIII. errour.

Grace is quite extinguiſhed, or rather vtterly loſt by my mortall ſin.

The Confutation.

I. The word of God doth manifeſtly declare that it is far other-

otherwise. Ioh.6.37. *All that the Father giueth me, shall come vnto me: and him that commeth vnto me, I cast not away.* Matth.16.18. *Thou art Peter, and vpon this rocke wil I build my Church: so that the gates of hell shall not preuaile against it.* 1.Ioh.2.19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs,* Rom.5.1. *Being therefore iustified we haue peace with God.* Now how could this be true, if he that was before iustified, could any way quite fall from grace, and so perish. II. The Elect haue after their very grieuous fallings from God forthwith repented them of their sinnes, as we may see in the example of Dauid, Peter, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace be once vtterly lost, then the engraffing of that partie into Christ is quite abolished: therfore for such as repent, there must needs succeed a second new engraffing into Christ: and then it wil also follow, that they must of necessitie be babtised anew, which is absurd to thinke.

But for all this, we denie not but grace may in part, and for a time be lost, to the end that the faithfull may thereby acknowledge and know their weakenes, and for it be humbled: but that there is any total or final falling from grace, we vtterly denie.

The XV. errour.

It is possible to fulfill the law in this life.

The Confutation.

The Law is Euangelically fulfilled, by beleeuing in Christ; but not legally, by doing the works thereof. Reason. They which are carnall cannot possibly fulfill the law of God: but the most regenerate, so long as they liue in this life, are carnall in part. Rom.7.14. *I am,* saith Paule of himselfe, *carnall, and sold vnder sinne.* Prou.20. *Who can say, Mine heart is pure, I am pure from sinne.* Eccles.7. *There is none so iust vpon earth which doth good, and sinneth not.* Psal.

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130. *If thou, Lord, obſerue what is done amiſſe, Lord who ſhall abide it?* We are daily taught to pray vnto God, *Forgiue vs our ſinnes. Exception.* Indeed if the iuſtice of the faithfull be abſolutely conſidered, it is imperfect; but as God doth exact it of our frailtie, it is perfect. *Anſwer.* This is but the fanſie of ſome doting Ieſuite. For this ſentence of the Law is ſimple, eternall, and immooueable. *Curſed is euery one that continueth not in all thinges which are written in this booke to doe them.* Neither may we imagine, that God will not therefore exact the full accompliſhing of the law, becauſe we are fraile. For we are creatures, and debters: now we know that the debt doth not decreaſe, by reaſon of the debters pouertie.

Obiect. The faithfull are ſaid to be perfect in this life. *Anſwere.* There is a twofold perfection, the one incomplete, the which is an endeuour or care to obey God in the obſeruation of all his precepts: the other is tearmed complete, this is that iuſtice which the law requireth, namely a perfect, and abſolute iuſtice, according to that meaſure which man performed to God in his innocencie. In the firſt ſence the faithfull are ſaid to be perfect, not in this latter.

The XVI. errour.

Workes done in grace doe (ex condigno) *condignely merit eternall life.*

The Confutation.

I. Eternall life is the free gift of God. Rom. 6.23. *The wages of ſinne is death, but the gift of God is eternall life through Chriſt Ieſus.* Therfore it is not obtained by the merit of works. II. The merit of condignitie, is an action belonging to ſuch a nature as is both God and man, not to a bare creature. For the Angels themſelues cannot merit any thing at Gods hands: yea & Adam alſo, if he had ſtood in his firſt innocēcy, could haue deſerued nothing of God,

becauſe it is the bounden duetie of the creature to performe obedience vnto his Creator. The merit therefore of condignitie doth only agree vnto Chriſt God and man, in whom ech nature doth, to the effecting of this merite, performe that which belongeth to it. For the humanitie it doth miniſter matter vnto the meritorious worke, by ſuffering and performing obedience: but the deitie of Chriſt, wherunto the humanity is hipoſtatically vnited, doth cōferfull and ſufficient worthines vnto the worke. Hence is it that the Father doth ſpeake thus of his Son, Mat. 3. 17. *This is my beloued Sonne in whom I am well pleaſed* (ἐυδόκησα) III. In the ſecond commandement God doth promiſe eternall life to the keepers of his commandements, yet he ſaith not that they ſhall obtaine it by deſart, but *that he will ſhew mercie to thouſands of them that loue him and keepe his commandements.* IIII. That a worke may be meritorious, firſt there muſt be an equall proportion betwixt it, and legall iuſtice, or eternall life: ſecondly, merite doth preſuppoſe this alſo, that in God there muſt be a due debt towards man, for God then ought on dutie, not by fauour, to accept the perſon of man. But all our works, yea our moſt holy workes, they cannot come neere vnto legall righteouſneſſe. For, ſeeing all the regenerate are partly carnall, and partly ſpirituall, all their workes in like ſort are imperfectly good. For looke what the cauſes are, and ſuch muſt the effectes needs be. So then, good workes doe preſuppoſe a due debt in man, none in God. V. The auncient fathers doe not acknowledge this merite of condignitie as currant. Auguſtine in his Manuell, chapter 22. *My merite is Gods mercie.* Bernard. ſer. 68. vpon the Cantic. *It is ſufficient to know this, that merites are not ſufficient.* And ſermon 61. Cant. *Mans iuſtice is Gods goodneſſe.* And epiſt. 190. *That the ſatisfaction of one may be imputed vnto all, as the ſinnes of all were borne by one,* And as for auncient doctors, merit was nothing elſe to them but a good worke acceptable to God. Auguſt. epiſt. 105. to Sixtus. *If it be grace, then is it not leſſoned by reaſon of any merit, but vpon free mercie. What merits of his owne*

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can he that is ſet at libertie bragge of, who if he had his merits ſhould haue ben condemned? So the word *merit* doth ſignifie *to doe well, to be acceptable, to pleaſe*, as the old interpreter hath, for εὐαρεστεῖν ſignifying *to pleaſe God*, vſed this latine word *promereri, to merit.*

Obiect. I. Works haue attributed vnto them reward. *Anſwere.* Reward is not ſo much attributed to the worke, as to the worker, and to him not for himſelf, but for Chriſts merits apprehended by faith. Therefore not our merit, or perſonall merit, but Chriſts merit, and our reward are correlatiues.

Obiect. II. 2. Theſſ. 1. 6. *It is a righteous thing with God to recompence tribulations, &c. Anſwer.* It is righteous, not becauſe God ought ſo to doe of dutie, but becauſe he promiſed: now for God to ſtand to his word, it is a part of iuſtice.

obiect. III. Chriſt hath merited, that works might merit. *Anſwere.* I. This taketh quite away the interceſsion of Chriſt. II. It is againſt the nature of a legall worke, to merite (*ex condigno*) condignely: becauſe both the law of nature and creation doe bind man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with ſin. III. This doctrine concerning workes, doth obſcure and darken the merit of Chriſt: becauſe that the obtaining of eternall life is withdrawne from his death and obedience, and attributed vnto works. For they ſay thus, that Chriſt by his paſsion did merit indeed for the ſinner iuſtification; but a ſinner once iuſtified, doth for himſelfe by his owne merits, euen condignely merit eternall life.

obiect. IIII. The works of the regenerate are the works of the holy Ghoſt: therefore perfect and pure. *Anſ.* I. The workes of God are all perfect, but yet in their time, and by degrees: therefore ſanctification which is a worke of God, muſt in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God and

impute man: but now good workes they doe come immediatly from the naturall faculties of the soule, namely, from the vnderstanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately, and simply, or wholy deriued from Gods spirit: and hence it is that they are all stained with sinne.

The XVII. errour.

Man knoweth not but by especiall reuelation, whether he be predestinated, or not.

The Confutation.

The contrarie to this, is a plaine truth. Reasons. I. That which a man must certainely beleeue, that may he also certainely know without an especiall reuelation: but euery faithfull man must beleeue that he is elected. It is Gods commandement, that we should beleeue in Christ. 1. Ioh. 3. 23. Now to beleeue in Christ, is not only to beleeue that wee are adopted, iustified, and redeemed by him; but also in him elected from eternitie. II. That which is sealed vnto vs by the Spirit of God, of that we are very sure without special reuelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1. Cor. 2. 12. *We haue not receiued the spirit of the world, but the spirit which is of God: that we might know the thinges that are giuen to vs of God.* Therefore is our election certenly knowne vnto vs. Eph. 1. 13. *In whom also ye haue trusted after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleeued, ye were sealed with the holy spirit of promise.*

Exception. The holy Ghost doth seale vnto vs our adoption *morally* by workes, and therfore the knowledge of our adoption is but only probable. *Answer.* It sealeth vnto vs our adoption, by begetting a speciall trust and confidence. For when as we heare Gods promises, & withall thinke vpon them, then doth the holy Ghost by the same

promises

promiſes moue our vnderſtandings and willes to embrace them, and in mouing them, doth make vs both to giue our aſſent vnto them, and in them to reſt our ſelues: whence ariſeth a ſpeciall aſſurance that we are adopted, and in the fauour of God. III. Luke 10.20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receyued it, or not. IV. 2. Pet. 1.10. *Studie to make your vocation and election ſure,* βεβαίαν ποιεῖσθαι but this is not in reſpect of God, but of our ſelues.

obiect. No man muſt by the Catholike faith beleeue any thing which God hath not reuealed either in the written, or vnwritten worde, namely tradition. But there is no ſuch either writing or tradition, as this, namely, that ſuch a particular man, ſuppoſe Peter, or Henrie, is predeſtinated of God. Therefore no man muſt particularly beleeue that he is ſaued. *Anſwer.* Albeit this particular propoſition, *I am elected*, is not expreſly ſet downe in the Scriptures, yet is it incluſiuely comprehended in them, as the *Species* in his *Genus*, as the Logitians ſpeake: ſo that it may by iuſt conſequent be gathered out of Gods worde, if we reaſon thus: They which truly beleeue, are elected. Iohn 6.35. I truly beleeue: therefore I am elected. The firſt propoſition is taken from the Scriptures: the ſecond, from the beleeuers conſcience, and from them both the concluſion is eaſily deriued.

CHAP. LII.

Concerning the decree of Reprobation.

THus much ſhall ſuffice for the decree of Election: now followeth the decree of Reprobation.

The decree of Reprobation, is that part of predeſtination, whereby God, according to the moſt free and iuſt purpoſe of his will, hath determined to reiect certaine men vnto eternall deſtruction, and miſerie, and that to the praiſe of his iuſtice. Rom. 9.21. *Hath not the*

potter power ouer the clay, to make of the same lumpe one vessell to honour, and another to dishonour? 1.Pet.2.8. *To them which stumble at the worde, being disobedient, vnto which thing* (εἰς ὃ καὶ) *they were euen ordained.* Iude.ver.4. *There are certain men crept in, which were before of old* (οἱ πάλαι προγεγραμμένοι) *ordained to this condemnation.* 1. Thes.5.9. *God hath not appointed vs vnto wrath, but to saluation.* In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Iacob, are propounded vnto vs as types of mankind partly elected, and partly reiected.

Neither doe we here set downe any absolute decree of Damnation, as though wee should thinke that any were condemned by the meere and alone will of God, without any causes inherent in such as are to bee condemned: For vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore, though we neuer doe, or can separate Gods decree, and the meanes to execute the same, yet doe we distinguish them, and do consider the purpose of God, sometimes by it selfe alone, and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father, a Predestinator.

Againe, the decree of God, is secret. I. Because it ariseth onely from the good pleasure of God vnsearchable, and adored of the verie Angels themselues. II. Because it is not knowne but by that which is after it, namely by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

IN the executing of this decree, there is to be considered, the foundation of beginning, and the degrees or proceeding thereof.

The

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall he was ſubiect both to ſinne and damnation. Rom. 11.32. *For God hath ſhut vp all in vnbeliefe, that he might haue mercie on all.* 1. Pet. 2.8. Here wee muſt note, that God hath ſo decreed to condemne ſome, as that notwithſtanding, all the fault & guilt of condemnation remaineth in the men onely.

Further, whom God reiecteth to condemnation, thoſe he hateth: this hatred of God is, whereby he deteſteth and abhorreth the reprobate when he is fallen into ſinne, for the ſame ſinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent, nor a cauſe of Gods decree, but only a conſequent, and followeth the decree.

Reprobates are either Infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: aſſoone as they are borne, for the guilt of originall and naturall ſinne, being left in Gods ſecret iudgement vnto themſelues, they dying are reiected of God for euer. Rom. 5.14. *But death reigned from Adam to Moſes, euen ouer them alſo that ſinned not after the like manner of the tranſgreſſion of Adam, which was the figure of him that was to come.* Rom. 9.11. *For yet the children were borne and when they had neither done good nor euill, that the purpoſe of God might remaine according to election not by workes, but by him that calleth.*

Reprobates of riper age, are of two ſorts, they that are called (namely, by an effectuall calling) and they that are not called.

In the Reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling is, wherby the Reprobates for a time do ſubiect themſelues to the calling of God, which calling is wrought by the preaching of the word. Matth. 22.14 *For many are called, but few are choſen.* And of this calling, there are fiue other degrees.

The

The first is, an inlightning of their minds, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word. Heb. 6. 4. *For it is impossible that they which were once lightened, &c.* 2. Pet. 2. 20. *For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet taught againe therein, and ouercome, the latter end is worse with them than the beginning.*

The second, is a certaine penitencie, whereby the Reprobate, I. Doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath, for sinne. III. Is grieued for the punishment of sinne. IV. Doth confesse his sinne. V. Acknowledgeth God to bee iust in punishing sinne. VI. Desireth to be saued. VII. Promiseth repentance in his miserie or affliction, in these wordes, *I will sinne no more.* Matt. 27. 3. *Then when Iudas which betraied him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of siluer, to the chiefe Priests and Elders.* Hebr. 12. 17. *For ye know how that afterward also when he would haue inherited the blessing, hee was reiected: for hee found no place to repentance, though he sought the blessing with teares.* 1. King. 21. 27. *Now when Ahab heard those words, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackecloth, and went softly.* Nomb. 23. 10. *Let me die the death of the righteous, and let my last end be like his.* Psal. 78. 32. *For all this, they sinned still, and beleeued not his wonderous workes.* 33. *Therefore their daies did he consume in vanitie, and their yeares hastily.* 34. *And when he slue them they sought him, and they returned, and sought God early.* 35. *They remembred that God was their strength, and the most high God their redeemer.*

The third degree is, a temporarie faith, whereby the reprobate doth confusedly beleeue the promises of God, made in Christ, I say *confusedly*, because he beleeueth that some shall be saued, but he beleeueth not that he himselfe particularly shall be saued, because he being content with a generall faith, doth neuer applie the promises of God to himselfe: neither doth he so much as conceiue any purpose,

desire,

deſire, or endeuour to applie the ſame, or anie wreſtling or ſtriuing againſt ſecuritie or careleſneſſe and diſtruſt. Iames 2.19. *Thou beleeueſt that there is one God, thou doſt well: the diuels alſo beleeue it, and tremble.* Matth.13.20. *And he that receiued ſeed in the ſtonie ground, is he which heareth the word, and incontinently with ioy receyueth it.* 21. *Yet hath hee no roote in himſelfe, and dureth but a ſeaſon.* Iohn 2.23. *Now when he was at Ieruſalem at the Paſſeouer in the feaſt, manie beleeued in his Name, when they ſaw his miracles which he did.* 24. *But Ieſus did not commit himſelfe vnto them, becauſe hee knew them all.*

The fourth is, a taſting of heauenly gifts: as of Iuſtification, & of Sanctification, and of the vertues of the world to come. This taſting is verely a ſenſe in the hearts of the reprobates, whereby they doe perceiue and feele the excellencie of Gods benefites, notwithſtanding they do not enioy the ſame. For it is one thing to taſte of dainties at a banquet, and another thing to feed, and be nouriſhed therby. Hebr.6.4. *For it is impoſsible, that they which were once lightned, and haue taſted of the heauenly gifts, and were made partakers of the holy Ghoſt.*

The fift degree is, the outward holineſſe of life for a time, vnder which is comprehended a zeale in the profeſſion of religion, a reuerence and feare towards Gods miniſters, and amendment of life in many things. Mark.6.20. *For Herod feared Iohn, knowing that he was a iuſt man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.* Acts.18.13. *Then Simon himſelfe beleeued alſo, and was baptiſed, and continued with Philip, and wondered when he ſaw the ſignes and great miracles which were done.* Hoſ.6.4. *O Ephraim, what ſhall I doe vnto thee? O Iudah, how ſhall I entreate thee? for your goodneſſe is as a morning cloud, and as the morning dew, it goeth away.*

The ſecond degree of the execution of Gods counſell of reprobation, in men of ripe age which are called, is a falling away againe, which for the moſt part is effected and wrought after this manner. Firſt, the reprobate is deceiued by ſome ſinne. Secondly, his heart is hardned by

the same sinne. Thirdly, his heart being hardned, it becommeth wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby he consenteth not to Gods worde, when he hath heard and knowne it. Fiftly, an Apostasie, or falling away from faith in Christ, doth immediately follow this vnbeliefe. Heb. 3. 12, 13. *Take heed, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.* 1. Tim. 1. 19.

This Apostasie, is sometimes sin against the holy Ghost. In the sinne against the holy Ghost, we haue these seueral points to be considered: I. The Name; it is called a sinne against the holy Ghost, not because it is done against the person or Deitie of the holie Ghost (for in this respect he that sinneth against the holy Ghost, sinneth in like sort against both the Father and the Son) but it is so called, because it is done contrarie to the immediate action, namely, the Illumination of the holy Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne do effect the same by the holy Ghost. II. The Efficient cause of it; which is set & obstinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, either for feare, or rashly denie Christ, hee dooth not commit this sinne against the holie Ghost, as may appeare by the example of Peter, who denied Christ. Mat. 26. 73, 74, 75. Neither doth he which persecuteth Christ & his Church vpon ignorance, fal into this sin. Paul persecuted the church of Christ, & yet God had mercie on him, because he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Sauiour Christ, who afterward, because they committed that grieuous fact vpon ignorance, repenting at Peters sermon, they did obtaine remission of their sinnes. Act. 3. 17, 37. III. The Obiect, namely God himselfe, and the Mediator, Christ Iesus. For the malice of this sinne is directed against the verie maiestie of God himselfe, and against Christ. Heb. 10. 29. *Of how much sorer punishment suppose ye shall he bee worthie, which treadeth vnder foot the Sonne of God, and counteth the blood*

of

of the Teſtament as an vnholy thing, wherewith he was ſanctified, and doth deſpiſe the ſpirit of grace? Therefore this ſinne doth directly reſpect the firſt table of the morall law, and is not ſome particular ſlipping aſide from the obſeruation of thoſe commandements which are contained in the firſt table, ſuch as are ſome doubtings concerning God, or of the truth of the Scriptures, or of Chriſt, &c. but it is a generall defection and apoſtaſie from God, and that totally. IV. The ſubiect in which it is. The ſinne is found in none at all, but ſuch as haue beene enlightened by the holy Ghoſt, and haue taſted of the good gift of God. Heb. 6. 5, 6. Neither is it in him a bare cogitation alone, but an externall action, or rather ſuch a blaſphemie againſt God as proceedeth from a malicious, and obſtinate heart. Matth. 12. 31. V. The elect cannot commit this ſinne: and therefore they who feele in themſelues a ſure teſtimonie of their election, need neuer to deſpaire: nay, this ſinne is not in euerie reprobate: for many of them die before they haue this illumination by Gods ſpirit. VI. This ſinne can not be forgiuen, not becauſe it is greater than that Chriſts merite can ſatisfie it, but becauſe after a man hath once committed this ſinne, it is impoſsible for him to repent. For the gift of repentance proceedeth from the holie Ghoſt, & the holy Ghoſt remaineth in vs through Chriſt apprehended by faith: now no mã doth apprehend Chriſt, that doth malicioully deſpiſe and contemne him. VII. It is verie hard to know when a man committeth this ſinne, becauſe the root thereof, namely, ſet malice, lurketh inwardly in the heart, and is not ſo eaſily diſcerned.

Out of all this which hath beene ſpoken, wee may thus define this ſinne. The ſinne againſt the holy Ghoſt is a voluntarie, and obſtinate deniall of, and blaſphemie againſt the Son of God, or that truth which was before acknowledged concerning him, and ſo conſequently an vniuerſall defection from God, and his true Church. We haue an example of this ſinne partly in the diuell, who, albeit hee knew well inough that Ieſus was that Chriſt, yet he neuer

ceaſed both wittingly and willingly with all his power, to oppugne the ſacred Maieſtie of God, together with the kingdome of Ieſus Chriſt, and as farreforth as hee could, vtterly to ſupplant the ſame, partly in the Phariſes, Matt. 12. verſ. 32. Iohn 3. 2.

After Apoſtaſie followeth pollution, which is the verie fulneſſe of all iniquitie, altogether contrarie to ſanctification. Gen. 15. 16. *And in the fourth generation they ſhall come hither againe, for the wickednesse of the Amorites is not yet full.*

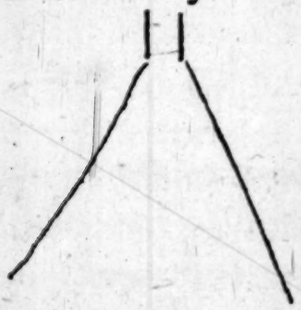
The third degree, is damnation, whereby the reprobates are deliuered vp to eternall puniſhment. The execution of damnation beginneth in death, and is finiſhed in the laſt iudgement. Luke 16. 22. *And it was ſo that the begger died, and was caried by the Angel into Abrahams boſome, the rich man alſo died and was buried.* 23. *And being in hell torments, he lift vp his eies and ſaw Abraham a farre, and Lazarus in his boſome.*

The execution of the degree of reprobation in Infidels, which are not called, is this. Firſt, they haue by nature ignorance and vanitie of minde. After that followeth hardneſſe of heart, whereby they become voide of all ſorrow for their ſinnes. Then commeth a reprobate ſenſe, which is, when the naturall light of reaſon, and of the iudgement of good and euill, is extinguiſhed. Afterward, when the heart ceaſeth to ſorrow, then ariſeth a committing of ſinne with greedineſſe. Then commeth pollution, which is the fulneſſe of ſinne. Laſtly, a iuſt reward is giuen to all theſe, to wit, feareſull condemnation. Epheſ. 4. 18. *Hauing their cogitation darkened, and being ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardneſſe of their heart.* Rom. 1. 28. *For as they regarded not to know God, Euen ſo God deliuered them vp to a reprobate mind, to doe thoſe things which are not conuenient.*

CHAP.

Gods eternall decree, wherby he decreed

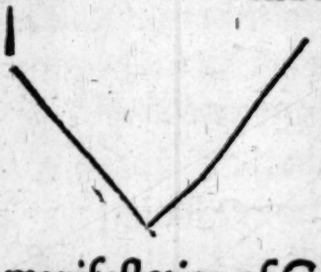
1. To create mankinde.
2. To giue a law to his creature with conditions both of life and death.
3. After the giuing of the law to permit the fall.
4. To redeem al mankind in Christ; so that *election* is in this place made *vniuersall*.
5. To call mankind so redeemed in time: here is an *vniuersall vocation*.



Predestination or speciall election, wherby God purposed with himselfe vpon his meere mercie, to bestow faith vpon some certaine of Adams posteritie called: & in like sort freely, not by faith or works foreseene to iustifie, and glorifie.

Incredulitie & contumacy foreknowne: wherby the rest of Adams posteritie, refusing grace offered in the Gospel

The decree of reprobation wherby God, for their contumacy foreknown, decreed to condemn thē to destruction



The manifestation of Gods glorie.

CHAP. LIIII.

Concerning a new deuiſed doctrine of Predeſtination, taught by ſome new, and late Diuines.

CErtaine new Diuines of our age, haue of late erected vp a new doctrine of Predeſtination; in which, fearing, belike, leaſt they ſhould make God both vniuſt and vnmercifull, they doe in the diſtribution of the cauſes of ſaluation and damnation, turne them vp ſide downe; as may appeare by their deſcription in this table.

But this their doctrine hath ſome foule errours and defects, the which I, according as I ſhall be able, will breifly touch.

The I. errour.

There is a certaine vniuerſall or generall election, whereby God, without any either reſtraint, or exception of perſons, hath decreed to redeeme by Chriſt, and to reconcile vnto himſelfe all mankind wholly, fallen in Adam, yea euery ſingular perſon, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election, doth fully confute this: for none can be ſaid to be *elected*, if ſo be that God would haue all men elected in Chriſt. For he that electeth, or maketh choice, cannot be ſaid to take all: neither can he that accepteth of all, be ſaid to make choice onely of ſome. *Obiect.* Election is nothing elſe but dilection, or loue: but this we know, that God loueth all his creatures; therefore he electeth all his creatures. *Anſwere.* I. I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore, this poſition doth flatly repugne the moſt

plaine places of holy Scripture. Tit.2.14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe.* Ioh.10. *I giue my life for my sheepe. Exception.* All men are the sheepe of Christ. *Answere.* Iohn addeth, *And my sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, neither shall they perish.* Eph.5.23. Christ is *the head of the Church*, and the same is the Sauiour of his bodie. v.25. *Christ loued the Church, and gaue himselfe for it.* Redemptiō and remission of sins, is the inheritance of the Saints, and of such as are made heirs of the kingdome of Christ, Col.1.13.

Againe, looke for whom Christ is an Aduocate, and to them onely is he a Redeemer: for redemption and intercession, which are parts of Christs preisthood, the one is as genetall and large as the other, and are so surely vnited and fastened together, as that one cannot be without the other. But Christ is only an Aduocate of the faithfull. Ioh. 17. in that his solemne praier, he first praieth for his owne, namely, his disciples, elected, not only to the Apostleship, but also to eternall life: and then, v.20. he praieth likewise for them that should beleeue in him by their word. Now against these, he oppoſeth *the world*, for which he praieth not that it may attaine eternal life. And, Rom.8. *Who shal accuse Gods elect? Christ sitteth at the right hand of the Father, & maketh intercessiō for vs.* Furthermore, the mēbers of Christs Church, are called the *Redeemed of the Lord.* Psal.87. Therfore this priuiledge is not giuen to al alike.

Exception. This vniuersall reconciliation is not in respect of man, but God himselfe, who, both made it for all, and offereth it to all. *Answere.* If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them all, it must needs follow that before God all those sinnes must be quite blotted out of his remembrance. For the actuall blotting out of sinnes, doth inseparably depend vpon reconciliation for sin: and satisfaction doth infer by God, & that necessarily, the very reall & generall abolishment of the guilt and punishment of sin.

obiect. I. Christ tooke vpon him mans nature: therefore he

he redeemed mans nature generally. *Anſwere.* I. It followeth not, except he would ſay that Chriſt redeemed his own humanitie, which cannot be any waies poſsible. I I. Euery woman doth partake the humane nature of euery mã, yet is not euery man ech womans husband, but hers alone with whom by the couenant in matrimonie, he is made one fleſh: and in like ſort Chriſt did by his incarnation (ſua ἐνσάρκωσει) take alſo vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the ſpirit and of faith. And by it the Church is become fleſh of his fleſh, & bone of his bone. Ep. 5.20. And therefore ſhe alone may iuſtly claime title to the death of Chriſt and all his merits.

Obiection. II. Chriſts Redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams poſteritie. *Anſwere.* Adam was a type of Chriſt, and Chriſt a countertype correſpondent to Adam. Adam was the roor of all his ſucceſſours, or all that ſhould come of him, from the which firſt Adam was ſinne, and death deriued; againe, Chriſt he is alſo a root, but of the elect only, and ſuch as beleeue, to whome, from him, proceed righteouſneſſe, and life eternall. He can not be ſaid to be the root of all, and euery ſingular man, becauſe that all doe not drinke and receiue his righteouſneſſe, and life, neither are they actually by him made righteous. Rom. 12. verſ. 17, 19. *Obiect.* The benefit of Chriſts death redounded to all. *Anſwere.* It did, to all that beleeue. For as Adam deſtroied all thoſe that were borne of him: ſo Chriſt doth iuſtifie and ſaue all thoſe that are borne a new by him, and none other. *Obiection.* If that Adams ſinne deſtroied all, and Chriſts merit doth not ſaue all: then is Adams ſinne more forceable to condemne, then Chriſts mercie is to ſaue. *Anſwere.* Wee muſt not eſteeme of the mercie of Chriſt by the number of men which receiue mercie (for ſo indeede I graunt that as Adams fal made al vniuſt, ſo the mercie of Chriſt and his redemption ſhould actually iuſtifie all) but wee muſt rather meaſure

ſure it by the efficacie and dignitie thereof, then by the number on whom it is beſtowed. For it was a more eaſie thing to deſtroy al by ſinne, then by Grace to ſaue but one. Man, being but meere man, could deſtroy all: but to ſaue euen one, none could doe it, but ſuch an one as was both God and man.

obiect. III. Many places of Scripture there are which affirme this, that the benefit of Chriſts death doth appertaine vnto all. Rom. 11. *God hath ſhut vp all vnder ſinne, that he might haue mercie vpon all.* 1. Tim. 2.4. *God would haue all men to be ſaued.* 2. Pet. 3.9. *God would not haue any to periſh, but all come to repentance.* *Anſwere.* I. You muſt vnderſtand *all that beleeue*, as it is. Matth. 11.28. *All are wearie and heauie laden.* Ioh. 3.6. *All that beleeue.* Gal 3.23. *The Scripture hath concluded* all *vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them which beleeue.* Act. 10.43. *All which beleeue.* And ſurely there is as wel a generality of them that beleeue, as of the whole world. II. We may vnderſtand by (*all*) of all ſorts ſome, not euery ſingular perſon of all ſorts. So, Reuel. 5.9. Chriſt is ſaid to haue redeemed ſome *out of euery kinred, and tongue, and people, and nation.* And Gal. 3.28. *There is neither Iew nor Gretian, neither bond nor free, there is neither male nor female, for ye are all one in Chriſt Ieſus.* Mat. 4. Chriſt is ſaid to haue healed *euery diſeaſe*, that is, euery kind of diſeaſe. And Auguſtine to this purpoſe hath a fit rule. All *is often vſed for* many, as Rom. 5.18, 19. Auguſtine in his Manuel to Lauren. chap. 103. *It is thus ſaid* (ſaith Auguſt.) *God would haue al to be ſaued, not becauſe there was no man which he would haue damned, who therefore would not doe miracles amongſt them, which would as he ſaith, haue repented, if he had done miracles, but that by all men we ſhould vnderſtand all ſorts of men, howſoeuer diſtinguiſhed, whether Kings, priuate perſons, &c.* And in his booke, de Corrept. & gratia, chap. 14. *It is ſaid*, he would haue all to be ſaued, *ſo as we muſt vnderſtand all ſuch as are predeſtinate to be ſaued, becauſe amongſt them there are all ſorts of men, as he ſaid to the Phariſes, You tyth euery hearbe.* III. Theſe two, to be willing to ſaue

man,

man, and that he ſhould come to the ſaving knowe-ledge of the truth, are inſeparablie vnited together. 1. Timoth. 2.4. But the ſecond wee ſee dooth not agree to all and euery ſingular perſon: therefore the firſt can not.

Obiect. IIII. In many places of Scripture Chriſt is ſaid to redeeme the world, as 1.Ioh.2.2. *He is a propitiation for the ſinnes of the whole world. Anſwere.* This word *world*, ſignifieth, I. the frame of heauen and earth. II. All men both good and bad together. III. The companie of vnbeleeuers, and malignant haters of Chriſt. IV. The Congregatiõ of the Elect, diſperſed ouer the face of the whole earth, and to be gathered out of the ſame. In this fourth ſignification we muſt vnderſtand ſuch places as are aboue mentioned. Abraham is called *the heire of the world*, Rom. 4.13. that is, of many nations. Gen. 17.45,

Obiect. V. *God will not the death of a ſinner, but rather that he repent, and liue.* Ezech. 18.23. *Anſwere.* Auguſtine in his 1. booke to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt,* ſaith he, *diſtinguiſh betwixt man, as he is borne man, and man, as he is a ſinner. For God is not delighted with the deſtruction of man, as he is man, but as he is a ſinner: neither will he ſimply the death of any as he is a ſinner, or as it is the ruin & deſtruction of his creature: but in that, by the deteſtation and reuenge of ſinne with eternall death, his glory is exceedingly aduanced.* God therfore will the death of a ſinner, but as it is a puniſhment, that is, as it is a means to declare and ſet out his diuine iuſtice: and therefore it is an vntruth for a man to ſay that God would haue none condemned. For whereas men are once condemned, it muſt be either with Gods will, or without it: if without it, then the will of God muſt needs ſuffer violence, the which to affirme, is great impietie: if with his will, God muſt needs change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

Obiect. VI. *God is the Father of all.* Malach. 2.10. *Anſwer.* This place is meant of Gods Church, out of which, all men, ſtanding in that corrupt eſtate by Adam, are the children of wrath, and of the diuell. Ephſi. 2.2. Ioh. 8.44.

Obiect. VII. If God did elect ſome, and reiect others,

he must needes bee (προσωπολήπτης) a respecter of persons. *Answere.* I. One is said then to accept, or haue respect of persons, when as he by some circumstances inherent in the person, is moued to doe this or that: Now, as for God, he did vpon his meere pleasure elect some, and reiect others eternally, not mooued or vrged thereunto by any thing whatsoeuer, out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good vnto him in his owne eies. III. It is one thing with God to accept of persons, and another to make choice of men. This if we should not grant, it would follow that God must be deemed blame worthie, because he made not all his creatures most glorious Angels.

Obiect. VIII. If God decreed to reiect certaine men, then did he hate his creature. *Anſ.* God decreed to reiect his creature and workmanship, not because he hated it, but because he appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeed God doth not actually hate any thing, but for sinne. That saying of Augustine to Simplicius is fit for this purpose. *When God maketh the wicked, whom he doth not iustifie, vessels of wrath, he doth it not to hate that which he made: for in that he made them vessels, they haue their vse, namely, that by their paines to which they were ordained, the vessels of honour might reape profit. God therefore doth not hate them, in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them vessels of destruction, he did it to instruct others. As for their impietie, which he neuer made, that he hateth vtterly. As therefore a iudge hateth theft in a man, but he doth not hate his punishmẽt that he is sent to worke in the mines. For the theefe doth the first: the iudge the latter: so God, whereas of the companie of them which perish, he maketh vessels of perdition, he doth not therefore hate that which he doth, that is, the condemnation of those which perish in their due punishment for sin.*

Obiect. IX. The reprobates are said in many places of Scripture to be redeemed by Christ, as 2. Pet. 2. 1. *Answere.*

ſwere. Firſt, we muſt not vnderſtand ſuch places meant of all reprobates, but of ſuch as are for a time in the Church. II. They are ſaid to be redeemed, iuſtified, and ſanctified, both in their owne iudgements, and the Churches alſo, in as much as they make an externall profeſsion of the faith. But this is a iudgement of charitie, not of certentie.

Obiect. X. God might be thought cruell, if that he had ordeined the greateſt part of the world to deſtruction. *Anſwere.* God could well inough haue decreed, that euen all men ſhould vtterly haue beene reiected, and yet he ſhould haue beene neuer a whit either cruell or vniuſt. Reaſons. I. He adiudged all and euery one of thoſe foule and wicked ſpirits which fel from him, to eternall torments. II. He decreed alſo, as is apparant by the euent, that men ſhould liue by the ſlaughter of beaſts; and yet God is not therefore cruell againſt them: and ſurely God is no more bounden vnto man, then vnto the very bruit beaſts.

Exception. God appointed all to be ſaued, with this caueat and condition, *If they beleeue*. *Anſwer.* This is abſurd to affirme: for, I. by this means the decree of God ſhould depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour cauſes. II. It quite taketh away the certentie of Gods decree, becauſe a conditionall propoſition, doth ſet downe nothing as being, or, it doth not certenly affirme any thing.

Obiect. If the merit of Chriſt did not extend it ſelfe as farre as the fall of Adam, then is not the head of the ſerpent broken, nor Satans kingdome aboliſhed by Chriſt. *Anſwere.* This bruiſing of the ſerpents head, is ſeene in them onely which are at enimitie with the ſerpent, namely, in ſuch as truely beleeue. Gen. 3, 15. compared with Rom. 16.20.

To conclude, that is not true which they ſay, namely, that this opinion of an vniuerſall and effectuall redemption of euery ſingular man, is a notable remedie to comfort afflicted conſciences. For, I appeale to the

iudgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ died for all men:
Thou art a man,
Therefore Christ died for thee.

The II. errour.

God did foreknow the fall of Adam, but he did not by his eternall decree fore-ordaine the same: and therefore that his fall was without the agent permission of God.

The Confutation.

It is false. For. I. there is not the least thing in nature, but it commeth to passe by the decree, and will of God. Matth. 10.3 . Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of God, or at the least imagine that it is a very idle prouidence. II. The fact of Herod and Pilat in deliuering Christ against their owne consciences, to be crucified, may seeme to be as hainous, as was Adams fall, and yet they are said to haue done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4.24. Againe, the fall of Adam was two manner of waies by Gods actiue, or rather operatiue permission. I. In as much as the fall was an action: for in God alone we liue, we moue, and haue our being. II. In as much as that his fall was but a bare triall of his loialtie to God, whereby God would trie both the power, and will of his creature.

The III. errour.

God, by reason that he did foresee the disobedience of some, or that they would contemne the Gospell, did decree their destruction, and condemnation.

The

The Confutation.

We vtterly denie, that the foreſeeing of the contempt of Grace in any, was the firſt and principall cauſe of the decree of reprobation. Reaſons. I. Paul. Rom. 1. doth deriue the cõmon condemnation of the Gentils from hence, namely, that they *withheld the truth in vnrighteouſneſſe*, that is, becauſe they did wittingly extinguiſh that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey, their conſciences inwardly checking them for the ſame. II. If that faith foreſeene, be not the cauſe of the decree of Election, it can not be that the want of faith foreſeene, ſhould be the cauſe of the decree of reprobation; but rather as faith dooth in the order of cauſes follow after election, ſo muſt incredulitie, reprobation. For there is the like reaſon or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they haue any vſe of reaſon: and againe, many there are, which albeit they liue long, yet being either idiots and fooles, or borne deafe, they can come to the true vſe of reaſon: in all which, it is not credible that there ſhould be ſuſpected any contempt of the Goſpel which they could not learne. IV. Eſau was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9. 18. V. If this opinion ſhould be true, then would it follow, that men ſhould bee condemned for nothing elſe but incredulitie: the which is not ſo. Iohn 3. 36. Chriſt ſpeaking of vnbeliefe ſaith not, that for it the wrath of God came vpon man, but *remaineth vpon him*. And why ſhould we dayly aske pardon for our ſinnes, if nothing but incredulitie or vnbeliefe condemne vs? Nay although that there were neuer any contempt of the Goſpel, yet that corruption of originall ſinne, were ſufficient inough to condemne men. VI. Alſo that admiration which Paul hath Rom. 9. 20. *O man, who art thou that diſputeſt with God!* doth plainly ſhew that the cauſe of the decree of God in reiecting ſome, is vnſearcheable: and that it doth not at all de-

pend vpon any foreseene contumacie towards the grace of God offered in the Gospel. For if it were otherwise, we might easily giue a reason of Gods decree. August. epist. 105. saith verie well. *Who* (saith he) *created the reprobates, but God? and why, but because it pleased him? but why pleased it him? O man who art thou that disputest with God?*

Some diuines perceiuing that this is an hard sentence, they goe about to mittigate it in this sort. *The matter* (say they) *or obiect of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as of it selfe it was subiect to fall: and thereupon God preordaining men from euerlasting, considered them, not simplie as he was to make them men, but as they were such men as might fall into sinne, and againe be redeemed by Christ, and after called to the light of the Gospell. The efficient or first motiue cause, was not any foreknowne cause either this or that, but the will of God. For he disposeth all things not of, and by his foreknowledge, but rather according to the same.* But these things albeit they seeme to be subtile deuises, yet are they not altogither true. Reasons. I. The potter when he purposeth to make some vessell, dooth not consider the clay, and regard in it some inherent qualitie, to make such a vessell, but he maketh it of such and such a forme, to this or that vse, euen of his alone free-will & pleasure. II. Rom. 9. 21. *Hath not the potter power to make of the same lumpe one vessell to honour, and another to dishonour?* In which place wee may not vnderstand by the name *lumpe*, all mankinde corrupted, and fallen, and so to be redeemed in Christ: for then Paul would not haue said that God made vessels of wrath, but rather that hee did forsake them after they were made. III. This seemeth preposterous, that God did first foreknowe mankinde, created, fallen, and redeemed in Christ: and that afterwarde hee ordained them so foreknowen, to life or to death. For the end is the first thing in the intention of the agent: neither will a most skilfull workeman first prepare meanes by which hee may bee helped to doe a thing, before hee hath set downe in his

his minde all the endes, both ſuch as are moſt neere, and them that are verie farre off. Now we know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predeſtination, and therefore are ſubornated vnto it: but the end of Gods decree is the manifeſtation of his glorie in ſauing ſome, and condemning others. Therefore we may not once imagin that God did firſt conſult of the meanes wherby he determined to execute his decree, before he deliberated of the election, & reprobation of man.

The IIII. errour.

Gods calling to the knowledge of the Goſpell is vniuerſall, yea of all men and euery ſingular perſon, without exception.

The Confutation.

This is a verie vnreaſonable poſition. Reaſons. I. God would not haue all men called. Matth. 20.16. *Manie are called but few are choſen.* He ſaith not that *all*, but *manie* are called. Chriſt in his Diſciples firſt ambaſſage, charged them that they ſhould not preach to the Gentiles of his comming: and to the Cananitiſh woman hee ſaith, *It is not lawfull to giue that which is holie to dogges.* Matth. 13.11 *It is not giuen to euerie one to knowe the myſteries of the kingdome of God.* Rom. 16.25. *The myſterie of the Goſpell* (whether it be meant of Chriſt, or the calling of the Gentiles) *was kept ſecret from the beginning of the worlde.* II. There bee many millions of men, which haue not ſo much as heard of Chriſt. Acts 14.16. *God in times paſt ſuffred all the Gentiles to walke in their owne waies.* III. The greateſt part of the world hath euer beene out of the couenant. Ephe. 2.12. *Ye were, I ſay, at that time without Chriſt, and were aliants from the common-wealth of Iſraell, and ſtraungers from the couenants of promiſe, and had no hope, and were without God in the world: but now ye are no more ſtrangers and forreiners, but citizens with the Saints.* *Obiect.* They are ſaide to bee (απηλλοτριωμενοι) not ſimplie *alienated*, but

but *abalienated* from God: now how could they bee abalienated, except either they, or their predeceſſours had beene in the couenant? *Anſwer.* The Gentiles are not ſaid to bee *abalienated* from the couenant, but from the common-wealth of Iſrael: becauſe that God had then by certaine lawes, rites, and ceremonies vtterly ſeuered, and diſtinguiſhed the people of the Iewes from all other nations.

obiect. This generall calling is not to be vnderſtoode ſimplie of the miniſterie of the worde, but of the will of God, deliuered preſently after the fall in his vnwritten word, but afterward in his written word: and this all men ought to know, although many, through their owne default, know it not. *Anſwer.* But the Scriptures were committed to the cuſtodie of the Church of God, and euerie one was not credited with them. Rom. 3.2. *Vnto the Iewes were of credite committed the Oracles of God.* 1. Tim. 3.15. *The Church is the pillar and ground of truth.* Pſal. 147. 19. *He ſhewed his words vnto Iacob, and his ſtatutes and lawes to the houſe of Iſrael.* 20. *He hath not dealt ſo with euerie nation: therefore they haue not knowne his lawes.* Pſa. 76. 1. *The Lord is famous in Iudea, and in Iſrael is his name great.*

obiect. The couenant of Grace was made with Adam and Eue, and in them all mankind was receiued both into the Church, and couenant, and alſo called to the knowledge of God. *Anſwer.* I. This reaſon wanteth euen common reaſon and ſenſe, to ſay that God giuing his promiſe in the dayes of Adam and Noah, did in them call all mankinde that ſhould come after. II. Adam before his fall, did indeed receiue the grace, both for himſelfe, and for others alſo: and in the fall, he loſt it both for himſelfe, and for all others: but after the fall, he receiued the promiſe for himſelfe alone, and not for the whole world, otherwiſe the firſt Adam ſhould not onely haue beene a liuing creature, but a quickening ſpirit, the whih is proper to the ſecond Adam. 1. Cor. 15. 45.

The Concluſion.

IF we ſhould graunt this doctrine to be true, then muſt we needs allow of theſe abſurdities in diuinitie, which follow. I. That God would haue all, and each ſingular man to bee ſaued: and withall he would haue ſome ordinated to hatred and perdition: or, That in regarde of God, all men are elected, and redeemed, but in regard of the euent, many periſh. II. The guilt of Adams ſin muſt not be imputed to any one of his poſteritie, becauſe that God, hauing mercie of all generally in Chriſt, did take into the couenant of reconciliation all mankind. Now if but the guiltineſſe of Adams fall bee taken away, the puniſhment forthwith ceaſeth to be a puniſhment, and corruption it ſelfe is by little and little aboliſhed in all men.

CHAP. LV.

Of the ſtate and condition of the Reprobates when they are dead.

THE death of the Reprobate, is a ſeparation of the bodie and the ſoule: of the bodie, that for a time it may lie dead in the earth: of the ſoule, that it may feele the torments of hell, euen vntill the time of the laſt iudgement: at which time the whole man ſhall be caſt into the moſt terrible and fearefull fire of hell. 1. Pet. 3. 19. *By the which he alſo went, and preached vnto the ſpirits that are in priſon.* Luke 8. 2. Pet. 2. 4. *For if God ſpared not the Angels that ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe to be kept vnto damnation, &c.*

The reprobate when they die, doe become without ſenſe, and aſtoniſhed like a ſtone: or elſe they are ouerwhelmed with a terrible horrour of conſcience, and diſpairing of their ſaluation, as it were, with a gulfe of the Sea ouerturning them. 1. Samuel 25. 37. *Then in the*

morning when the wine was gone out of Nabal, his wife tolde him those wordes, and his heart died within him, and hee was like a stone 38. *And about ten daies after the Lord smote Nabal that he died.* Mat.28.5. *And when he had cast downe the siluer peeces in the Temple, hee departed, and went and hanged himselfe.*

CHAP. LVI.

Of the condemnation of the Reprobates at the last iudgement.

IN the last iudgement, at the sound of the trumpet, the liuing being stricken with horror & fear, shall be changed in a moment, the dead shal rise againe to condemnation: both the liuing and the dead shall then haue immortall bodies, but without glorie: and they standing vpō the earth at the left hand of Christ the Iudge, shall heare the sentence of condemnation: *Depart from me, ye cursed into euerlasting fire, which is prepared for the diuell and his angels.* Iohn 5.29. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.* Matth.25.41. 1.Thes.4.16. *For the Lord himselfe shall descend from heauen with a shout, and with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first.* 17. *Then shall wee, which liue and remaine, bee caught vp with them also in the cloudes, to meet the Lord in the aire: and so shall we be euer with the Lord.*

CHAP. LVII.

Of the estate of the Reprobates in hell.

AFter that the sentence of condemnation is pronounced, then foloweth euerlasting death: whereof this is the estate.

I. The reprobates are separated from the presence

ſence and glorie of God.

II. They are puniſhed with eternall confuſion, and moſt bitter reproches: becauſe all their ſecret wickednes-ſes and ſinnes are reuealed. 2. Theſ. 1.9 *Which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glorie of his power.* Matth. 5.8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1. Ioh. 2.28. *And now little children, abide in him, that when he ſhall appeare, we may be bold, and not be aſhamed before him at his comming.*

III. They haue fellowſhip with the diuell and his angels. Mat. 25.41.

IV. They are wholy in bodie and ſoule, tormented with an incredible horror, and exceeding great anguiſh, through the ſenſe and feeling of Gods wrath, powred out vpon them for euer. Eſay 66.24. *And they ſhall go forth, and looke vpon the carkaſſes of men, that haue tranſgreſſed againſt me: for their worme ſhall not die, neither ſhall their fire be quenched: and they ſhall be an abhorring vnto all fleſh.*

Hereupon is the puniſhment of thoſe, that are condemned called Hell fire, a worme, weeping, and gnaſhing of teeth, vtter darkneſſe, &c. Reuel. 21.8. *But the fearfull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Matt. 13.24. *And ſhall caſt them into a fornace of fire, there ſhall bee weeping and gnaſhing of teeth.* Eſay 66.24.

A Corollarie.

AND this is the full execution of Gods decree of reprobation, whereby appeareth the great iuſtice of God in puniſhing ſinne: from whence alſo commeth Gods glorie, which hee propoundeth to himſelfe, as the laſt and chiefeſt ende in all theſe things. Therefore let euerie Chriſtian propound the ſame end vnto himſelfe. Romans 9. 14. *What ſhall wee ſay then? is there vnrighteouſneſſe with God? God forbid.* 15. *For he ſaid to Moſes, I will*

haue mercie on him to whom I will shew mercie: and will haue compassion on him on whome I will haue compassion. 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* 17. *For the Scripture saith vnto Pharaoh, For this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth.* 1.Cor.10.31. *Whether therefore, ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God.*

CHAP. LVIII.

Of the Application of Predestination.

THe right applying of Predestination to the persons of men, is verie necessarie: and it hath two parts. The first is, the iudgement of particular predestination, and the second is the vse of it.

The iudgement and discerning of a mans owne predestination, is to bee performed by meanes of these rules which follow.

I. The Elect alone, and all they that are elect not only may be, but also in Gods good time, are sure of election in Christ to eternall life. 1.Cor.2.12. 2.Cor.13.5.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the workes of Sanctification. 2.Pet.1.10. Rom. 8.16.

III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirit of God, or their owne carnall presumption: First, by a full persuasion which they shall haue; for the holy Ghost will not barely say it, but persuadeth such, that they are the children of God, the which the flesh cannot in any wise doe. Secondly, by the manner of persuasion: for the holy Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods fauour and loue: and this kinde of persuasion

is farre different from that, which Satan vſeth. Thirdly, by the effects of that teſtimonie. For if the perſuaſion ariſe from preſumption, it is a dead perſuaſion: but contrarily, it is moſt liuely and ſtirring, if it come from the holy Ghoſt. For ſuch as are perſuaded that they are elected, and adopted children of God, they will loue God, they will truſt in him, and they will call vpon him with their whole heart.

IV. If the teſtimonie of Gods Spirit, be not ſo powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghoſt: namely, Sanctification: like as we vſe to iudge by heat that there is fire, when we cannot ſee the flame it ſelfe.

V. And of all the effects of ſanctification, theſe are moſt notable. I. To feele our wants, and in the bitterneſſe of heart, to bewaile the offence to God in euery ſinne. II. To ſtriue againſt the fleſh, that is, to reſiſt, and hate the vngodly motions thereof, and with greife to thinke them burthenous and troubleſome. III. To deſire earneſtly and vehemently the grace of God, and merit of Chriſt to obtaine eternall life. IV. When it is obtained, to account it a moſt precious iewell. Phil. 3. 8. V. To loue the miniſter of Gods word, in that he is a miniſter, and a Chriſtian in that he is a Chriſtian: and for that cauſe, if need require to be readie to ſpend our blood with them. Mat. 10. 42. 1. Ioh. 3. 16. VI. To call vpon God earneeſtly, and with teares. VII. To deſire and loue Chriſts comming, and the day of iudgement, that an end may be made of the daies of ſin. VIII. To flie all occaſions of ſinne, and ſeriouſly to endeuour to come to newneſſe of life. IX. To perſeuere in theſe things to the laſt gaſpe of life. Luther hath a good ſentence for this purpoſe, *He that will ſerue God, muſt,* ſaith he, *beleeue that which cannot be ſeene, hope for that which is deferred, and loue God, when he ſheweth himſelfe an enemie, and thus remaine to the end.*

VI. Now, if ſo be all the effects of the ſpirit are very feeble in the godly, they muſt know this, that God trieth them, yet ſo, as they muſt not therewith be diſmaied, be-

cauſe it is moſt ſure, that if they haue faith, but as much as a grain of muſtard ſeed, & be as weake as a yong infant is, it is ſufficient to engraffe thē into Chriſt, & therfore they muſt not doubt of their election, becauſe they ſee their faith feeble, and the effects of the holy Ghoſt faint within them.

VII. Neither muſt he, that as yet hath not felt in his heart any of theſe effects, preſently conclude, that he is a reprobate: but let him rather vſe the word of God, and the Sacraments, that he may haue an inward ſenſe of the power of Chriſt, drawing him vnto him, and an aſſurance of his redemption by Chriſts death and paſsion.

VIII. No man may peremptorily ſet down, that himſelf, or any other is a reprobate. For God doth oftētimes prefer thoſe, which did ſeeme to be moſt of all eſtraunged from his fauour, to be in his kingdome aboue thoſe, who in mans iudgement were the children of the kingdome. Hence is it, that Chriſt ſaith: *The Publicans and harlots goe before you*: and, *many an one is called at the eleuenth houre*, as appeareth by that notable example of the thiefe vpon the croſſe.

The vſes, which may be made of this doctrine of predeſtination, are very many. Firſt, for our inſtruction, we are taught theſe things.

I. That there is neither any iuſtification by workes, nor any workes of ours that are meritorious. For election is by the free grace of God: and therefore in like ſort is iuſtification. For, as I ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſaluation, grace doth wholly challenge all to it ſelfe. Roman. chapter 11. verſe 5. *At this time there is a remnant through the election of grace*. 2. Timoth. 1. 9. *Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuē to vs, through Chriſt Ieſus before the world was*. Phil. 1. 29. *Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake*. Rom. 3. 24. *We are iuſtified freely by grace*. Tit. 3. 5. *Not by the workes of righteouſneſſe, which we had done, but according to his mercy he ſaued vs*. Ezech. 36. 27. *I will cauſe you to walke in my ſtatutes*.

*tutes.*Rom.6.23.*The gift of God is eternall life.*

II. That Aſtrologie,teaching,by the caſting of Nati-uities,what men wil be,is ridiculous, and impious: becauſe it determineth,that ſuch ſhall be very like in life, and con-uerſation,whom God in his predeſtination hath made vn-like.Iaakob and Eſau,born of the ſame parents, and almoſt in the ſame moment of time,(for Iaakob held Eſau by the heele,as he was borne)were of moſt vnlike diſpoſitions, and had diuers euents. The like may we ſee in all twinnes, and others,which are borne at the ſame time.

III. That God is moſt Wiſe, Omnipotent, Iuſt, and mercifull.*O the wonderfull riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out!* Eph.1.5.*Who hath predeſtinate vs, to be adopted through Ieſus Chriſt vnto himſelfe,according to the good pleaſure of his will.*

Secondly,being the ſeruants of Chriſt, we are admo-niſhed:

I. To fight againſt all doubting and diffidence of our ſaluation,becauſe it neither dependeth vpon workes, nor faith,but vpon Gods decree which is immutable. Mat.24. 24.Luk.10.20.*Reioice that your names are written in the booke of life.*Rom.8.33.*Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth,*who *ſhal condemn?*2.Tim.2.19. This teacheth that the anker of hope muſt be fixed in the truth, and ſtabilitie of the immutable good pleaſure of God: ſo that albeit our faith be ſo toſſed, as that it is in danger of ſhipwracke, neuertheles it muſt neuer ſinke to the bottome,but euen in the middeſt of danger, take hold vpon repentance,as on a board,and ſo recouer it ſelfe.

II. To humble our ſoules vnder the mightie hand of God: for we are as clay in the hand of the potter Rom.9. 21.*They through infidelitie are broken off, but thou ſtandeſt through faith. Be not high minded but feare.*

III. To giue all glorie to God. 2. Theſſ.2.13.*We ought to giue thanks alway to God for you brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation.*

IV. To

IV. To beare crosses patiently. Rom. 8.29. *Those which he knew before, he hath also predestinate, to be made like to the image of his Son.* This likenesse to Christ, is in bearing afflictions. Phil. 3.10. *That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, to be made conformable to his death.*

V. To doe good works. Eph. 2.10. *We are his workmanship created in Christ Iesus to good works, which God hath ordained, that we should walke in them.*

Thus much concerning Theologie.

An

An excellent Treatiſe of comforting ſuch, as are troubled about their Predeſtination.

Taken out of the ſecond anſwere of M. Beza, *to D.* Andreas, *in the act of their Colloquie at Mompelgart, &c.*

VNleſſe (ſaith Doctor Andreas) *regeneration be alwaies vnited to Babtiſme, and remaineth in ſuch as are babtiſed, how ſhould the troubled conſciences of thoſe be eaſed and comforted, who becauſe they feele not in themſelues any good motions of Gods holy Spirit, find none other refuge, but the Word and Sacraments, eſpecially the Sacrament of Babtiſme? Now this remedy would be of ſmall force, except it be oppoſed againſt thoſe imaginations, which the deuil caſteth into a troubled heart, yea, except it taught ſuch, that God is greater then our heart, who in babtiſme hath not only offered vs the adoptiõ of ſons, but hath indeed beſtowed the ſame vpõ vs: as it is ſaid by Chriſt,* He that beleeueth, and is babtized, ſhall be ſaued. *And by Paul,* Ye which are babtized, haue put on Chriſt. *Dauid beeing armed with the like comfort from his circumciſion, feared not to ioine battell with that great giant Goliah: and if this were*

not so, it must needs follow, that Babtisme were nothing else but an idle ceremony, and also the persons of the Trinity would be thought liers. Wherfore those afflicted men, when Satan assaulteth them, must resist him with these words: Depart from me Satan, thou hast neither part nor portion in the inheritance of my soule, because I am baptized in the Name of the holy Trinity, and so am truly made the son of God by adoption. And are these the strong weapons, which so many times, and in so many words, haue beene obiected against me by D. Andreas? and whereby he hath gotten the victorie? But because this his reason is somewhat intricate, I wil explane it after this sort. First, for the place of Scripture which he alledgeth, namely, that *God is greater then our hearts*. It is so far from comforting an afflicted conscience, that it will rather driue him to despaire. Neither doth Ioh. 1. epist. 3. 20. make mention of it, to ease such as are in despaire shewing vnto them by that sentence, the greatnes of Gods mercies; but rather that he might thereby, euē bruise in pieces the hearts of proud persons, whē they cōsider the greatnes of Gods maiestie. And for the other place, when as a man doubteth of his saluation, and feeleth no testimonies of faith in himselfe, (for such an one we here speake of) what comfort, thinke you, can he haue in these words, *He that beleeueth, and is baptised, shall be saued*? For he would rather reason contrarily, thus: I indeed am baptized, yet for all that I beleeue not, and therefore my baptisme is not auaileable, I must needes be condemned. For the saying of Augustine in his treatise vpon Iohn 6. is very true, who speaking of Simon Magus, saith, *What good did it to him to be baptized? bragge not therefore*, saith he, *that thou art baptised, as though that were sufficient for thee, to inherit the kingdome of heauen.* As for the place of Paule. Gal. 3. I shew plainly before, how D. Andreas did violently wrest it to his purpose.

Neither are his reasons, taken from the absurditie that would follow, of more force then the former, albeit he maketh them especial pillers to vnderprop the truth of his cause. For, I pray you, is God of lesse truth, because his truth

truth is neglected, and derided of them that contemne it? Is the ceremony of Baptisme therfore in vain, because some refuse the grace offered in Baptisme: others, (if we may beleeue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Gospell therfore the power of God to saluation, because it is to such as beleeue not, the sauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant, because so many abuse these holy signes, or, (as D. Andreas is of opinion) the verie bodie and blood of our Sauiour Christ? And, that I may reason from that, which is true in the experience of euery child, can the sunne be said to be without light, because they which are blind, and asleep, haue no benefit by the light therof, neither such as shut their eies so close, that they will not enioy the comfort of the light? But amongst all, this one is most childish, that D. Andreas wil make this his principal argument, namely, that in vaine did men, thus tempted, flie at all vnto Baptisme, vnlesse we conclude with him, that all such as are baptized, are in baptisme adopted the sons of God. For first, if this were a good consequent from baptisme: it were in vaine, for such an afflicted conscience, to gather vnto himselfe a testimonie from the word of God, and the other Sacrament of the Lords Supper, vnlesse we make all those to be in like sort regenerate, and adopted, vnto whom the word of God is preached, and the Lords Supper administred: either of which, for D. Andreas to affirme, is a bold vntruth.

But to omit this, what if we grant this which D. Andre. requireth concerning baptisme? may not for all that, any that is so tempted, by Satans policie, refell this great comforter, by his own argument? after this sort: I wil graunt D. Andr. your question: suppose I haue ben baptized, and adopted the son of God: yet seeing you teach, that the grace of God is not so sure but that I may fal from the same, as indeed I feele that I haue greiuously fallen, what do ye now else but lift me vp with one hand to heauen, and with the other cast me down into hel? What mean you therfore to teach me those things which are so far from easing me, as

thatcontrarily, they doe more and more lay out v nto me mine abominable and vngratefull heart? See now what ſure conſolation, conſciẽces grieuouſly afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any be deſirous to know, what ſpirituall comfort is moſt meet to be miniſtred vnto conſciences ſo troubled, I will ſhew them that which is grounded vpon a ſure foundation, and which I my ſelfe haue often found to be true in mine own experience: the which alſo I purpoſe to handle more largely, for the benefit of the Chriſtian reader. Firſt therfore we teach, contrarily to that which D. Andreas doth moſt falſly obiect againſt vs, that the eternall decree, or, as Paul ſpeaketh, the purpoſe of God, muſt not be ſought in the bottomleſſe counſell of God, but rather in the manifeſtation of it, namely, in his vocation, by the word and Sacraments. This I ſpeake of ſuch as are of yeers of diſcretion, as they muſt needs be, whom we ſeeke to comfort in this place.

Now becauſe that external vocation, is not proper only to the elect (*for many are called, but few are choſen*) but ſuch a vocation as is effectuall, that is, whereby the vnderſtanding is not only enlightened with the ſauing knowledge of God, but in the will alſo there is created a true, though not a perfect hatred of ſin, from whence ariſeth an abhorring of ſin, and loue of that which is good, or rather a deſire to will, and doe that which is right; Therefore when we ſee one thus dangerouſly tempted, we apply vnto his afflicted conſcience, that true Nepenthes, and comfortable and reſtoratiue medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with ſuch an one, who either was neuer called by the preaching of the Goſpell, or if he were called, yet ſeemeth both to himſelfe and others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whom God hath purpoſed to take pity vpon: I forthwith tel him, that Satan plaieth the Sophiſter, in teaching him thus to conclude: for this his reaſon is as vntrue, as if a man looking

at

at midnight, and seeing that the sunne is not then risen, should therefore affirme that it would neuer rise. And this is that which when I obiected to D. Andreas, pag. 482. he very boldly corrupting my meaning, printed this as mine assertion, *Say vnto a man that is afflicted, the sun is risen, although as yet it be not risen.* But I teach not lies, howsoeuer this deprauation of my words came from D. Andreas printers, or himself. And whereas D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt, whether this sunne would euer rise, or not: I answered to him, that which the printers haue quite left out, and which I wil now therfore more fully repeat. I was wont therfore to tel the party thus troubled, after he had forsaken his false and diuelish position: that although an external vocation were not of force inough to appease an afflicted cōscience, yet it was of sufficient force and efficacie against the diuell. For I tell him that they which neuer had externall not internall calling, they (if we regard an ordinarie calling) must needs perish: but whosoeuer is once called, he hath set, as it were, his foot in the first entry into the kingdome of heauen: & vnlesse it be by his own default, he shal come afterwards into the courts of God, and so by degrees into his Maiesties pallace. And for the confirmation of this, I vse diuers waies. For why, say I, doubtest thou of his good will towards thee, who in mercy hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alledge the number of thy sins. If this be all, why, oppose the infinit greatnes of Gods mercie against thy sinnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling block vnto thy selfe? and refusest to follow him? If thou feelest not as yet inwardly thy self to be stirred forward, pray that thou mayst be. Know this for a most sure truth, that this desire in thee is a pledge of Gods fatherly good will towards thee. He neither can, nor wil be wāting to this which he hath stirred vp in thee. After these exhortations, I shew him, how some are called at the eleuenth houre, how the Gentiles

after many thousand yeeres were called to bee Gods people, how the theefe was saued vpon the crosse: these and other remedies I vsed, whereof, I neuer remember that it repented me.

But if I deale with such as haue before obeied the Lords calling, and either by reason of some grieuous sinne into which they haue fallen, or because they haue absented themselues from the Church of God, or in that they, refusing publike and priuate admonitions, haue beene offensiue to the Church, or, which in mine experience, hath befallen many verie good and godly persons, whilest they satisfie not themselues, they are so altogether busily conuersant in reprehending and iudging themselues, that they for a while forget the mercie of God: with these, to omit such as for some natural infirmities, are, if they procure not speedie helpe of some expert Minister, most daungerously tempted, with these, I say, I vse this order.

First, I desire that they intimate vnto me, that which especially greeueth them, and as I vnderstand both the thing, and measure thereof by them: I take especiall care of this, that they beeing alreadie ouermuch cast downe, that I then, by the seuere denunciation of the Law, do not quite ouerturne them: yet so, as that I doe not altogether withdraw them either from condemning their former sinnes, or the meditation of Gods iudgement. And so, as much as I can, I temper the wordes of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared them, I then demand, whether they haue bin euer in this case, or no? Nay, (say they, for the most part) the time was, when I was in great ioy and peace of conscience, I serued the Lord, then was I an happie person, full of faith, full of hope: But now, wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, than to remember those times past. But, say I, whether consideration is more greeuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy selfe, that thou shouldest offend so gratious and so louing a father?

a father? Both, say they, but especially the latter. Therefore (say I) sinne also displeaseth thee in that it is sin, namely, because it is euill, and God who is goodnes it selfe, is offended with it? It is euen as you told vs, say they, and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a Father. Then I tell them, that no man is offended, but rather is glad, when he can iniurie one whom he hateth: this they graunt, and withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vnto whom, if it were possible, I would be reconciled againe. Then I adde this: Be of good comfort, my deare brother, you are in good case. For who can loue God, especially when hee is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his fauour, but he, whom God still loueth, although for a time he bee angrie with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation commeth not from flesh and bloud, but from God himselfe, who first vouchsafeth to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods blessing, that we do loue God, who loued vs first when we were his enemies. You haue therfore, my good brother iust cause, why you should bee greatly displeased with many things past, but there is no cause why you should dispaire. Briefly, you haue inwardly, and, as it were, dwelling with you, euident testimonies of your future reconciliation with God: especially if you cease not to pray vnto him earnestly, who hath laid *the foundation of repentance in you, to wit, a dislike of sinne, and a desire to be reconciled vnto him.* The sheep which wandered out of the fold ceased not to bee a sheepe, albeit it went astray for a time: you now are that sheepe, to whom that faithfull shepheard of all those sheepe, which the Father hath committed to him, leauing those nintie and nine, doth not so much by my ministery, declare that he seeketh you, as hauing alreadie sought you, though you not seeking him, hath in deed found you. *Knocke* (saith he) *and it shall be opened vnto you.* And haue you now forgotten those promises

miſes, which were ſo often made to them that repent? and alſo which they had experience of, who in the ſight of the world were in a deſperate caſe. But I, ſaith he, againe feele no motions of the comforter, I haue now no ſenſe of faith, or hope: but I feele all the contrarie. Nay, ſay I, you deceiue your ſelfe, as I told you before. For it is the Comforter alone, which teacheth you to hate ſinne, not ſo much for the puniſhment, as becauſe it is euill and diſliketh God, albeit he ſhew not himſelfe ſo fully at the firſt: becauſe you had ſo many waies grieuouſly offended him, as that he ſeemeth for a while quite to forſake you. And, that you haue not quite loſt him, but that he is yet in ſome ſecret corner of your ſoule, from whence at your inſtant praiers hee will ſhew himſelfe vnto you, this will plainlie declare vntoyou which I now admoniſh you of the ſecond time. But let vs graunt as much as you ſay: yet, ſure it is, that your faith was not dead, but onely poſſeſſed with a ſpirituall lethargie. You liued in the wombe of your mother, and there were ignorant of your life. A drunken man, although hee looſe for a time the vſe of reaſon, and alſo of his lims, yet he neuer looſeth reaſon it ſelfe. You would thinke that in winter the trees were dead, but they ſpring againe in the ſommer. At night the ſunne ſetteth, but in the next morning it riſeth againe. And how often ſee we by experience, that he which at one time tooke the foile in a combate, at another did winne the priſe? And know this, that in the ſpiritual combate of the fleſh with the ſpirit, the like we may ſee in manie, partly by reaſon of the weakneſſe of our nature, partly through ſlouth to reſiſt, and partly for default to beware. To theſe he replieth, for ſuch temptations are verie hardly remooued, I would to God, ſaith he, I could perſuade my ſelfe that theſe promiſes belonged to me. For my preſent eſtate conſtraineth me to doubt, whether I am the child of God, or not.

Laus Chriſto neſcia finis.

A briefe Table directing the Reader of this booke to the principall *things in the same.*

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